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Childbirth – Do doctors make it dangerous?

Dr. Mendelsohn

by Wally van de Kleut
C.C. staff

"Doctors are hard put to legitimize their role in childbirth. About 95 per cent of the time they are as superfluous as tailors in a nudist colony."

"As far as I'm concerned, the only place for a healthy woman to have a healthy baby is in the home."

With such flamboyant and controversial statements, Dr. Robert Mendelsohn recently addressed an audience of close to 500 people in Edmonton, Alberta.

Brought to Edmonton by the Association for Safe Alternatives in Childbirth (ASAC), Dr. Mendelsohn, chairman of the Medical Licensing Committee for the State of Illinois and the recipient of numerous awards for excellence in medicine and medical instruction, is one of the foremost voices for obstetric reform and medical reform altogether.

In a province where the incredibly powerful College of Physicians and Surgeons in February of 1981 passed a ruling that a doctor's involvement in home births is professionally unbecoming, and that doctors so involved will lose their hospital privileges, Dr. Mendelsohn's speech proved highly challenging.

In his address Mendelsohn echoed many of the serious charges he also levels in his two books; *Confessions of a Medical Heretic* and, *Malepractice: How Doctors Manipulate Women.*

Doctors, Mendelsohn maintains, have turned modern medicine into a religion, requiring patients to accept their often misplaced utterances on faith. "Whereas we may have confidence in our plumber, we have faith in our doctor-priests. Hospitals are the temples of the faith in medical professionalism."

The medical profession is particularly hard on women, says Mendelsohn. Women are the primary victims of dangerous, needless and sometimes fatal drugs, surgery and other hazardous treatment because "they visit their physicians seven times as often as men, and are subjected to attitudes of arrogance and condescension not experienced by men."

Consequently, doctors often engage in what Mendelsohn calls 'creative diagnosis' — e.g., the tired housewife syndrome — for which valium is often prescribed. Unfortunately, the side effects of valium are identical to the symptoms for which it is prescribed.

Mendelsohn maintains that because doctors are indoctrinated in medical schools to view themselves as little gods, they are also taught to be dishonest when speaking with their patients. "Doctors don't trust their patients with the truth. For example, older women do not have Mongoloid babies because they're older. Rather, the common factors for Mongoloid babies are x-rays and certain types of medicines."

In *Malepractice...* Mendelsohn writes: "I have always told my patients that they should avoid hospitals as they would avoid war. After working in hospitals for most of my life, I can assure you that they are the dirtiest and most deadly places in town."

"Five per cent of all hospital patients contract new infections in hospitals," continues Mendelsohn in his book. "Modern medicine is so fearful that you'll discover its role in spreading disease, that the medical texts caution doctors not to allow the phrase 'hospital-acquired infections' to pass their lips. They're told to conceal the truth from their patients by using the term 'nosocomial infections' instead."

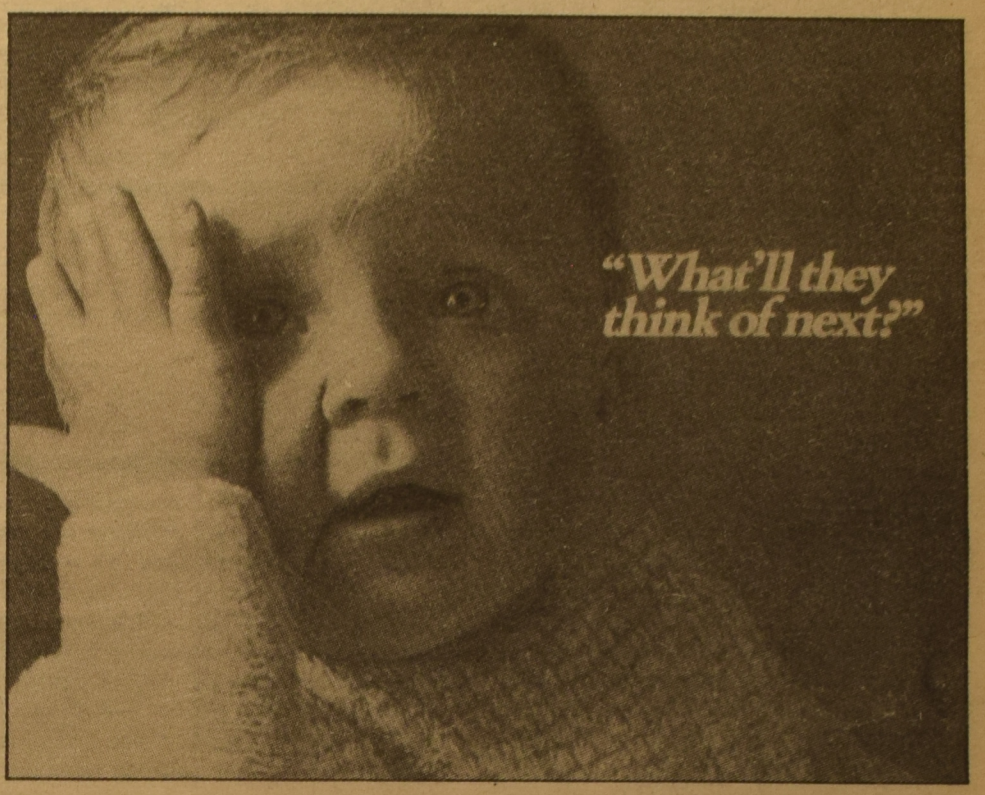
Family affair

Concerning pregnancy and childbirth, Mendelsohn's criticisms are particularly severe. "Doctors will always say about the problematic side-effects of oral contraceptives that they are safer than pregnancy. Why is that? This is because doctors do not like normal pregnancies — pregnancy is a nine-month disease which doctors think only they can cure."

Mendelsohn feels that a major characteristic of modern medicine is its fragmenting effect on the family. Children are often unjustifiably kept out of the hospital, and even though men are now allowed in the birth room they are not permitted in the surgery room. The result, according to Mendelsohn, is that the birthing experience becomes a private, technical and dehumanizing affair between the doctor and the mother, rather than the natural and joyous occasion rightfully belonging to the family.

United States law also supports the prevalent medical belief that giving birth to a child is unnatural. "In U.S. courts a woman in labour is regarded as being in a 'state of temporary insanity.'"

Giving birth in a hospital is an often inexplicable ritual. A woman is initially put into stirrups and strapped into a supine position, lending credence to the view that while giving birth women are temporarily insane and need to be restrained. There is substantial evidence to suggest that the supine position is harmful to the child.



Complications

Mendelsohn claims that drugs are primarily used to suit the doctor's schedule and temperament. Pitocin speeds delivery up and Demoral slows it down, and both are often used in violation of the natural birthing process, frequently making matters worse.

The legitimate use of anesthetics is dubious at best, says Mendelsohn. "A ten per cent I.Q. spread exists between children of mothers who are anesthetized and those who are not."

Squirting silver nitrate in the eyes of a newborn, theoretically to guard against gonorrhal infection, may be responsible for astigmatism and myopia, Mendelsohn says. Yet this practice is mandatory in many areas of North America. In those locations where it is not a legal requirement, Mendelsohn suggests that parents refuse their consent at the last possible moment so as to catch the doctor off his or her guard.

One of the most frightening phenomena of modern medicine is the dramatic increase of late in Caesarean section rates. In the 1960's only one baby in twenty was delivered by Caesarean section. By 1979 it increased to 15 per cent and in many hospitals it is now as high as 30-50 per cent. "Furthermore," says Mendelsohn, "many hospitals are refusing to make public their C-section rates, indicating either embarrassment, or worse, a denial that they are accountable to the public."

Mendelsohn pointed out that although many obstetricians view a C-section as a normal and acceptable procedure, "the rate of post partum uterine infection is more than fourteen times greater among women whose children are delivered" in this manner. This means that one-third of the women who have C-sections suffer postoperative hemorrhage or infection, not to mention severe abdominal and intestinal pain, exhaustion and depression.

Mendelsohn concluded his address with the assessment that the childbirthing situation "is now moving to a choice between having a home birth or a Caesarean section." He noted that the incidence of home births has tripled in the past two years, despite the efforts of the medical establishment to outlaw home births.

Throughout his speech Mendelsohn made many serious and thought-provoking charges against generally accepted medical practices. His books, which go into greater detail, include much evidence to support his views. It would seem incumbent upon members of the medical profession to forthrightly discuss Mendelsohn's criticisms so as to render the community at large a much-needed service.

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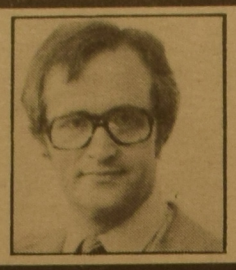
Reformed Perspective as insert

A new magazine has come upon the Canadian scene — Reformed Perspective. The magazine was born out of a group of committed members of the Canadian Reformed Church who saw the need for "a Reformed social-political magazine."

This is the first issue of the monthly magazine. The next two issues will also be inserted as supplements to Calvinist Contact.

Viewpoint

Russia and America



Bernard Zylstra

Editorial

Apart from worries about the economy at home, we are concerned most about the possibility of nuclear war between Russia and America. The birth of the Solidarity trade union in Poland since August, 1980 has only intensified these concerns.

There is saber rattling in Washington; there are anti-nuclear demonstrations in western Europe drawing support from hundreds of thousands; and there is the imposition of martial law in Poland. Where will all of these currents lead to? It is good to stand back a bit from recent events and see the relations between Russia and America in a longer range focus.

In our division of the globe into three worlds, America and Russia are viewed as the leaders of the first and the second world respectively. Between them lies the Iron Curtain, symbolizing the seemingly unbridgeable gulf between these two worlds. However, the very fact that the Iron Curtain runs through the heart of Europe should remind us that Russia and America originally belonged to one world in which they shared much. Let us consider their common factors.

Russia and America share a common background in the Christian religion. (Since the heart of Russia lies in Europe, we can for the moment neglect its imperial expansion into Asia, where non-Christian religions are dominant). To be sure, the Christian religion took on different forms in each country. In Russia the Greek Orthodox Church was primary, keeping its distance from the Roman Catholic Church since 1054.

Because of this common religious rootage, Russia and America are both part of western civilization. We often look upon western civilization as the culture west of the Iron Curtain, but that's a mistake. The Iron Curtain cuts the West into two parts. We are reminded of this civilizational unity when we recall that Russians read Shakespeare and Charles Dickens; they enjoy the music of Beethoven and Brahms. And Americans read Dostoevski and Tolstoy; they enjoy the music of Tschaikovsky and Rachmaninoff.

Finally, Russia and America share a common victory over Hitler's Nazism in 1945. Here lies perhaps the greatest irony. For hundreds of years the core of Europe was torn apart because of the imperial conflicts between England, France and Germany. These conflicts climaxed in two World Wars which nearly destroyed these three enemies. How was the final conflict resolved? When Russia and America, both situated at the outerlying periphery of western civilization, decided to join forces against Hitler's imperialist dreams. Because of this common effort, they won the war. But at that very moment, they also lost the opportunity for building a lasting peace within western civilization, rooted within the common traditions of Christianity and humanism.

What then did occur? In May 1945, England, France and Germany began to realize the futility and stupidity of using military means to resolve their differences. Further, they began to sense that the period of European imperialist expansion — started by Columbus in 1492 — was over. And hesitantly they contributed to the painful process of decolonialization in Asia, Africa and Central America.

Tragically, Russia and America did not learn the lesson about the stupidity of using military means to resolve real differences between them. These military means quickly developed into nuclear arsenals strong enough to guarantee mutual destruction. Moreover, Russia and America hurried to fill the vacuum in world leadership created by the exhaustion of England, France and Germany. In their own quite different ways they attempted to assume world leadership and establish political or economic imperial structures suited to their respective needs.

In saying this, one should not for a moment neglect the fundamental differences between Russia and America. At home, the Russian government has established totalitarian terror to keep its population in place. Abroad, in its satellites, it will not tolerate any challenge to its supremacy as we saw in Hungary in 1956, in Czechoslovakia in 1968, and in Poland today. Moreover, Russia will use any dispute outside of its empire for its own subversive purposes, as we see in the Middle East, Mozambique, Angola, and El Salvador.

America is — thank God — largely a democracy at home. There is no Gulag Archipelago in the U.S.A. And precisely because of its democratic character, America is severely limited in the ways in which it can use its power abroad. That's why it had to pull out of Vietnam ten years ago.

Nevertheless, America tends to look upon itself as the model for the rest of the world. And it will impose that model wherever it can, more by economic pressure than by political intervention, although the latter is not excluded, as we know from the CIA's support of the overthrow of Allende in Chile. America's imperial ambitions are more economic than political. But they are real nonetheless, as Saudi Arabia knows as well as Canada. The American economy must maintain access to their energy resources.

Russia and America are superpowers, with both rights and duties belonging to that status. They will always have different goals. But there is a real basis for peace between them if they realize two things.

First, the time for empire building is past. Tensions created by imperial ambitions can be gradually eased as soon as we sense this. Second, Russia and America will have to sense their common interest in the civilization of the West.

The real tensions in the world today are not within the West but between the West and the non-Western civilization which are everywhere arriving at a new self-consciousness. In dealing with those tensions, Russia and America can be partners.

What do you give to a bride who has everything?

Keith Knight

Off the cuff

People celebrate anniversaries. So do congregations and school societies and nations. But how does a denomination celebrate an anniversary? With a huge cake or a week-long festival? Perhaps by erecting a statue of Van Raalte or Calvin?

These questions could apply to any of the variety of denominations which stem out of the Reformation. Should these denominations celebrate their "raison d'etre" (reason for existance), reflecting on the historicity of the Doleantie or the Afschieding or should they trace their history back to the Reformation or to the apostles?

This year, you see, marks the 125th anniversary of the Christian Reformed Church in North America. The Canadian segment of the denomination is essentially about 30 years old, even though there were pockets of Christian Reformed people as far back as 1905 (Nobleford, Alta.).

This 125th anniversary has gone by unnoticed, thus far. No plans for a John Calvin Festival in downtown Grand Rapids, Michigan. No reservations at the Amway Grand Hotel for Christian Reformed statesmen. We haven't even heard of any sports competitions at Calvin College between notable ministers and up-and-coming laity. (Perhaps they were yet undecided on what the sporting event should be: football or hockey).

How *does* a denomination celebrate? In joyful humility.

It is not we who have built this denomination; it was done by God's hand in history. We do not pretend to be the only chosen few of this world who will occupy heaven. We are part of Christ's universal church.

What then is appropriate? When synod meets in June (as usual), it may very well decide to declare a certain Sunday of 1982 as a day of denominational thanksgiving.

More significantly, synod this year will receive a present. It will be a gift to last. The Board of Publications has spent the past several months in intense research and writing to prepare a proper book on Christian Reformed Church history. The book will be ready by spring.

Where does Christian Reformed Church history start? There is one historical event common to the Reformed Church in America, the Canadian Reformed Church, the Free Reformed Church, the Netherlands Reformed Congregations, as well as the Christian Reformed Church, and that is the Reformation.

The book, entitled *A Time To Keep*, should end up on the coffee table of every Christian Reformed home.

So, no gala festival in Grand Rapids, no Super CRC Bowl. Simply a year of thanksgiving, a year of reflection on church history which brought us where we are today — side by side with other Reformed brothers and sisters in the Lord.

We belong firstly to Christ's Church which is 2,000 years old. His blood was shed, not only for those within our small denominations, but for all those who truly believe in Him.

Have a blessed year!

Calvinist Contact

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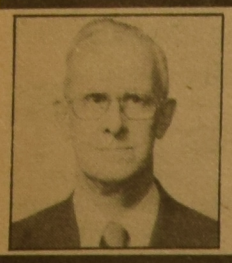
Letters



Lambertus Mulder

Pastoral Letters

There are ministers and there are kingdom workers

It needs no brilliant analysis of mind to establish the fact that we are living in rapidly changing times. The futurist Alvin Toffler has documented that phenomenon a decade ago in his book "Future Shock" with chilling precision. If we are to believe his latest book, "The Third Wave" the world of the near future will be hardly recognizable from the one we are inhabiting now.

Not all change is bad, of course, but chances are that we are beginning to develop a "change complex." Somehow things must keep on changing; if they don't, something is amiss with the unfolding of the universe.

I don't want to dally around with all sorts of speculations regarding matters which may or may not be. The world of the projected future does not cause me to lose much sleep, but the world of the present does at times. Some ministers have pastor's corners in which they unburden their souls, others resort to pastoral ponderings to lay their concerns on the line. As for me, I like to speak from the pulpit on this occasion, something to which I am not exactly a stranger. Yet, I am not planning to do the customary thing: I am not going to preach. Nor am I going to address the usual audience of the household of faith, even though I invite them to listen in.

The more specific target I have in mind at this time is the leadership of our church; the elders, deacons and ministers. You may quarrel about the terminology of "leadership," but you know what I mean, surely.

I wish to speak "from the pulpit" because that is the area of my concern at this moment. That is also the place where I find myself as a minister of the Word and Sacraments, called by God and ordained by His church. Anyone who is not a stranger in Jerusalem knows about the many different ways in which people regard such a person.

At times he is regarded as an out-of-the-ordinary being, with something akin to angelic status. That is a nostalgic leftover from the age of the "dominee." Then the pendulum shifts to the other side and our man of the cloth becomes "Pastor Joe." If things really turn out to be buddy-buddy he may settle for just plain Joe. If for some understandable human weakness he does not come through too well on the pulpit some Sunday morning the comment is predictable: "Joe was not with it this morning." More power to Joe, in other words.

Of course, I am aware that it is part of the over-all task of the minister to work pastorally with the Lord's people, large and small. He must be a shepherd, feeding the flock. But his first and foremost task is to be a **minister** of the Word and Sacraments. I am not fond of being called "pastor such and so," nor was I ordained in that manner as far as I can recall. I was admitted as a minister of the Word and Sacraments of the Christian Reformed Church; I would rather have it that way and keep it that way.

From one thing, of course, comes another.

In the past ten years we have had a veritable exodus of ministers away from their pulpits and parishes. They moved into executive positions, administrative positions, teaching positions, counseling positions; some with presidential status. Some wish to teach Bible in a Christian school setting and find that ample reason to retain their ministerial status.

Surely, you don't have to be a minister to teach Bible or even catechism! Witness the host of volunteers in our Sunday schools and catechism classes. Another one becomes a public relations expert in a worthwhile kingdom cause. Since our minister has not been trained in that field he may have to do some catching up and go back to school for a while. All very laudable, I am sure, and needful as well but must he be ordained for that job?

The trouble is, I believe, that we are once again blurring the boundary lines of church and kingdom. At times that tendency can become very pronounced; witness the pressure upon the church to involve itself in all sorts of kingdom activities of a social or political nature. Then the cry is heard in our streets that we are all in the ministry, that life is religion and that the church is in fact a **facet** of the kingdom to which it holds the keys.

That sort of fuzzy thinking has brought us to the point where the minister of the gospel becomes a jack of all trades and a master of none. Once he has been ordained he can feel free to leave the specific ministry to which he has been called, be that missionary, chaplain, parish minister or seminary professor, and he can move in any kingdom direction. After all, he is still ministering, is he not? Balderdash, my friend.

To be sure, he can go and fill a vacant pulpit occasionally; but for that we have exhorters who are not ordained. He can take time off from his kingdom position and serve on a synodical board, only to find that we have a resource bank of talented volunteers who are not ordained.

No matter which way the Rubic Cube is twisted and turned, there is only one way to solve the puzzle: you either are in the ministry of the Word and Sacraments full time, or else forget about it. You show me a minister who faithfully sticks with his calling in the acceptable sense of the word, as outlined in the Church Order of our denomination, and I will show you a pile of faithful kingdom workers anxious to go to work without parading as a minister of the gospel.

Of course, we all have the urge sometimes to get away from it all; that's only human. It is a wondrous office and a great privilege to be called to the ministry of the divine Word and Sacraments, but it brings along some unusual pressures and perplexing trials. The apostles were the first to testify to that fact, but they did not complain.

Since I am now zooming down some controversial ski slopes anyway, I may as well finish the grand slalom. What is expected of the church office-bearer anyway in these troubled times, be he elder, deacon or minister? I see my fellow office-bearers in the church as people who are with me called to be the governors of the church in the name of Christ.

Unless they are retired from their jobs, they are busy people who do practically all that work in their own time. Let no one underestimate the work done and the time spent by elders and deacons who diligently perform their task.

How can they possibly be expected to become semi-experts in all areas of social and political concern as we now contemplate it in the Council of Christian Reformed churches? Where would they get the time to study all these complex matters? Don't fool yourselves: this is what the churches must decide on before too long ... disarmament, human rights in South America, and possibly nuclear energy, to mention a few.

The minister is supposed to give some leadership to his consistory. He was trained in a seminary with the narrow focus of becoming a preacher, pastor or missionary. Hopefully he reads vast amounts of magazines, not only in his field but in technological and scientific fields as well. Does that equip him to speak confessionally to all the troubles under the sun?

Where have we been? More importantly, where are we going? I am a minister of the gospel. To me and others like me has been given the ministry of reconciliation. I am a promoter of the kingdom, because the fashion of this world is going to pass away; the kingdom only is unshaken. I am not a kingdom **worker** in the strict sense of the term. My calling is to equip others for that task.

I have been told that I draw sharp lines of demarcation; so be it. In a world without boundary lines I get lost and disoriented and so do you. The church needs ministers, the kingdom needs kingdom workers. God provides both of those kinds. Let everyone remain in the state wherein he was called.

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Criterion for Christianity

Dear Sir:

Re: Catholics Are Christians (Jan. 22, 1982). May I ask what we mean by "Christian"? Catholics are Christians, well Hitler was Catholic, Stalin was Greek Orthodox, he even studied for the priesthood, but were they Christians?? Are we born Christians because our parents happen to be members of a church? What is the biblical definition of a Christian? May I quote from "Knowing God" by J.I. Packer (1973 InterVarsity Press).

"What is a Christian? The question can be answered in many ways, but the richest answer I know is that a Christian has God for his Father. But cannot this be said of every man, Christian or not? Emphatically no! The idea that all men are children of God is not found in the Bible anywhere. The Old Testament shows God as the Father, not of all men, but of His own people, the seed of Abraham. "Isreal is my son, even my firstborn; and I say unto thee, Let my son go..' (Ex. 4:22ff).

"The New Testament has a world vision, but it, too, shows God as the Father not of all men, but of those who, knowing themselves to be sinners, put their trust in the Lord Jesus Christ as their divine sin-bearer and master, and so become Abraham's spiritual seed: 'Ye are all sons of God, through faith, in Christ Jesus... Ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed' (Galatians 3:26ff).

"Sonship to God is not, therefore, a universal status upon which everyone enters by natural birth, but a supernatural gift which one receives through receiving Jesus, 'No man cometh unto the Father' — in other words is acknowledged by God as a son — 'but by me' (John 14:6).

"The Gift of sonship to God becomes ours, not through being born, but through being born again 'as many as received him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:12ff).'"

I think that the above shows clearly that anyone who has not received Him personally, is not a Christian, no matter what denomination he happens to belong to.

Dirk Paul,
Willowdale, Ont.

Support artists

Dear Sir:

I would like to thank Mr. H. Altena for his plea to the Christian community to support its artists with more than lip service.

In my opinion it is the task of the professional artist to awaken aesthetic sensibility among laymen.

The artist has a double mission; first to produce a work of art; second, to make the public capable of experiencing this art work. Articles about different artists and their work would bring about a closer contact between the artists and the Christian community; and magazines like Calvinist Contact and others could help to "turn the board around carefully and head it in the right direction."

Wilhelmina Kennedy,
student at Ontario
College of Art, Toronto

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Church Page

Abortion: An old issue

The fetus, though enclosed in the womb of its mother, is already a human being.... If it seems more horrible to kill a man in his own house than in a field, because a man's house is his place of most secure refuge, it ought surely to be deemed atrocious to destroy a fetus in the womb before it has come to light.

Martin Luther,
Chr. Ref. Churches,
St. Catharines, Ont.

Diary of a CRWRC worker: Week two

Monday: Went to one of our clinics for malnourished children. The three third degree children are gaining weight. Their faces glow a bit and they do not look aged beyond their years anymore. They are more lively and have some zip. They are wolfing down their vegetables. All this in such a short time and for so little money and a little hard work. *Miracles.*

Tuesday: Received a pleasant surprise at the Post Office — a package from home for the Fernhouts. Some good pipe tobacco, peppermints for the kids, and Stateside jello. Wow! Played pelota (racquetball) with some good missionary friends. Went jogging down a beautiful street with my wife. Saw a beautiful sunset. Laughed and enjoyed. *Fun!*

Wednesday: Went to Bago and visited a lady member of the church. The deacons accompanied me. A few months ago this middle-aged woman was dying from heart disease. She was too poor to have anything done about it. But thanks to the efforts of the Bago deacons, CRWRC, and the Philippine government, she was able to have heart surgery. Now she can even walk to church again. *Healing!*

Thursday: Had a meeting with eight dedicated Christian women. They help us run our clinics for malnourished children. They love the Lord and do their work for him. Through mutual discussion, we all gained insights on how we can better serve the poor in the barrio: better meals for starving children, cheaper methods of cooking for poor mothers, ways or improving poor living conditions of the families in the community. We learn and work together. *Dedication!*

Friday: Visited a young child in the hospital. He is much better now. His mother thought he was dying, but he had just become weak because he had expelled so many worms after we had given him the deworming medicine. The worms are gone, the diarrhea is gone, and the child is stronger. *Joy!*

Saturday: The CRWRC staff held a seminar for deacons from all over the island. We formed a new deaconal assembly, passed a new constitution and elected officers. The deacons caught the vision that we have for them. They left with renewed enthusiasm to be even better servants for Christ and his people and to someday put CRWRC out of business in the Philippines. They too, want to serve. *Enthusiasm!*

Sunday: Went to worship at the Sumag Christian Reformed Church. Thirty people were baptized today, and more will be baptized soon. We sang praises to God together. We recited the Apostles Creed together. We prayed together — brown and white — to one God. The wonder of this day will always be a highlight in a missionary's life. Christ's church is growing in the Philippines. *Growth!*

Bill Fernhout, CRWRC,
The Philippines,
Bethel Chr. Ref. Church,
Lacombe, AB

Pastoral Pondering

Our church family

Sometimes there is a great deal to mention under this particular heading. At other times we are happy to report that no one in the congregation is in the hospital. Such a time is now. Though one day to the next can make quite a difference here. We take life on a day to day basis, receiving every day out of the hand of God, trusting him for the future, and rejoicing in his grace.

Certain names appear on the sicklist regularly. There are those who cannot come to church. To say, then, that no one is in the hospital does not mean there is nothing to report, even though we do not always do it by name. Certain things, too, won't be reported. While as Christians, we like to share, there is an inside story to many a life that one shares only with the Lord. And here there is more going on, also in our congregation, than meets the eye. We place them, too, before the Lord, these nameless needs, unspoken prayers, sighs too deep for words.

And when we don't always quite know how to put things into words or to verbalize our needs, not knowing how to pray, the Spirit intercedes for the saints according to the will of God (Rom. 8:27). May the Lord bless us all and touch our lives, where needed, with his healing grace.

Rev. P. Van Egmond,
Rehoboth Chr. Ref. Church,
Toronto, Ont.

Current hymnal has limitations

As you no doubt know, in 1977 our synod created a committee "to review and improve" our present version of the Psalter Hymnal, usually referred to as the "Centennial Edition" because it came into being in 1957, the date of the Chr. Ref. Church centennial. The committee reports that it has nearly completed its work on the Psalms section. The best of the present edition will be retained, and some new material included. Furthermore, with respect to the hymn section the committee has collected 700 hymns from various other denominational hymn books. These will be screened with care. Besides this the committee received suggestions from 400 congregations. Contemporary hymns are also being considered. It is interesting to note that 80% of those churches have supplements. This suggests that there is a great need for a new hymnal.

Still, there will be many members who feel otherwise. From time to time I hear the comment that, "We do not even know all the hymns in our present book, so why do we have to have a new one?"

The reason is mostly because our present Hymnal is quite one-sided. Especially in the hymn section it dwells almost exclusively on the personal and individual faith responses. I was struck by that again this week as I searched (in vain) for hymns that related to the fellowship of believers as a unique creation of God's Spirit. The appropriate hymns (no. 390 and following) never once refer to the most immediate result of the outpouring of God's Spirit: the communion of the saints. Both our creeds (note Apostle's Creed) and Scripture (the early chapters of Acts, especially) indicate that the direct result of the outpouring of God's Spirit is that believers care for each other. Not one of the hymns refers to this all-important work of the Spirit.

Rev. H.G. Samplonius,
First Chr. Ref. Church,
Edmonton, AB

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Summer Services

Does your congregation have plans to welcome summer vacationers, either by way of coffee fellowship or lunches after the services, or by way of having specific families host travellers for a Sunday meal?

You might consider placing announcements in upcoming issues of *Calvinist Contact*, mentioning the times of your services, your location, and your interest in broader fellowship within the Reformed community.

Announcements will appear in *Calvinist Contact* ten times: once in the March 5th *Camping and Recreation* magazine and bi-weekly in regular issues from May 7th to August 27th for a minimum charge of $60 to be billed once by our office. Maximum number of 45 words only, please.

Calvinist Contact
Summer Church Directory
99 Niagara St.,
St. Catharines, ON L2R 4L3

Farenhorst to assume Van Belle's position at Cascade

As many of you know, perhaps, already, I will regretfully be leaving you next year to teach psychology at Redeemer College in Hamilton, Ontario. There seems to be some confusion, however, about the date of my leaving. Please note, that I will not leave until June, 1982 and I will be available for counseling, consultation and workshops until that time.

We have just hired an excellent replacement for myself. His name is Dr. Dick Farenhorst, eldest son of the late editor of *Calvinist Contact*. Dr. Farenhorst will join us sometime during the spring of 1982.

B.C. Chr. Ref.
church bulletins

Genuine Ottawa hospitality

A thank-you to those families who have shown interest in the hospitality program. Please contact the singles or students assigned to you as soon as possible — if you have not already done so. We will assign names to families who have not yet been contacted as new names come in, or when we rotate the names early in the new year. We have received favourable responses from those young adults, who have tasted Calvin Chr. Ref. Church hospitality through the program. Feel free to show hospitality as often as you and your "assigned" wish.

Calvin Chr. Ref. Church,
Ottawa, ON

Church Bulletins

Clerks are requested to send church bulletins to: Rev. J. Van Harmelen, Caesarea, ON L0B 1E0.

Church News

Christian Reformed

Declined

—to Welland, Ont., Rev. William Veenstra of Ingersoll, Ont.

—to Medicine Hat, Alta., Rev. Anthony De Jager of Bowmanville, Ont.

Accepted

—to Houston, B.C., Candidate Kenneth Pomykala

New addresses

Rev. J.H. Kits, 11006 - 131 St., Edmonton, AB T5M 1B8 (403) 454-9334

Rev. B.B. Bakker, 24 Sunset Ct., Truro, NS B2N 3W1 (902) 895-2146, effective March 12

Canadian Reformed

Rev. Scholten died

Rev. Hendrik Scholten, retired minister from Smithville, Ont., died on January 15. He was 68. Rev. Scholten served the congregations of Nijkerk and Berkum in The Netherlands before coming to Canada in 1953 where he served the Canadian Reformed Churches of Carman, Man., Orangeville and Smithville, Ont. He retired in 1973. He was respected for his pedagogical gifts and in 1964 published "The Heidelberg Catechism with explanatory questions and answers."

HOSPITAL MINISTRY

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If you wish to have the minister visit anyone, members and non-members, please contact:

Rev. Geuzebroek,
1-416-985-2847
OR
The Church Office
1-416-481-4912

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Letters

Advocates a "no-frills' church

Dear Sir:
C.C. is not an official C.R.C. Church paper, (if such still exist). But since it carried the slogan of being Calvinistic, I expect writings in that line from the writers of C.C.

When ministers write some of their ideas, I would that they use the Bible to back up those.

Rev. Vriend (Dec. 11) likes to include homosexuals in a group we call "handicapped" on what ground, I do not know. Then he goes on to explain that this homosexual is not able to "shake" his problem, and then decided to stop being a Christian. This, of course, is a cop-out.

Rev. Vriend suggests that the Church compromise with him, so he can be accommodated in the Church. In other words, so he can have it both ways.

If Rev. Vriend had let me know where I could find support for this in the Bible, maybe I could go along, but when I follow Jesus, when He talked with those people, I always hear Him say: "Sell all you have" and "Believe in Me, and follow Me" and "Sin no more."

This has nothing to do with challenging tradition, as Rev. Vriend wanted me to believe, but it is challenging the Truth, His Word. But it is getting more common to try to attract people to the Church, be it by hook and crook, or any gimmick.

This brings Rev. Tamminga in the picture. In C.C. (Dec. 11) Rev. Tamminga gives an example of how the church in history was growing, and by what means. These people lived by learning doctrines. They were committed and, I may add, so should we.

In Dec. 18 issue, he started out "nothing is so sweet to parents' hearts than to have children walk in their footsteps." And I like to say amen to this. However, time has changed this, and so has this expression. Now we say, "So the father, so the son; and so the mother, so the daughter," and then we do not always like what we see as results.

Rev. Tamminga noted also that children feel comfortable in traditional services and I may add that this is a fact today as was in history. So, if I may ask Rev. Tamminga: What is the problem?

We always hear from ministers: "Parents, we got to change our service to attract our young people," and as Rev. Tamminga asks, "Are we big enough to make room?"

I do not hear that so much from our youth, and if so, then we do not have to look so far to find the origin, and any minister who is worth his salt, will admit this.

Please note that Rev. Tamminga said that our youth is comfortable now. "They will not stay on account of family ties." No wonder, as I see it; they cannot see which direction to go, everybody is pulling them in different directions. They lack leadership from home and church.

Our forefathers did not have that problem as much. Of course, not all the youth followed their way but it was clear to them, that to do their own things instead of Christ's way, would lead to destruction of themself and Church as body.

They did not need help from youth elders, youth ministers and other gimmicks. Biblical preaching, teaching, direction was clear. And if this was true today, the CRC would grow by leaps and bounds by our own youth staying in the CRC.

This requires some sacrifice on part of us as parents and church. We have to put more meaning in our function in the home, as Prophet, Priest, and King, instead of being busy with doing our things. Again, the scripture is very clear on this, when it says, "Teach them the way to go, and then they will not depart from this."

Are we part of the problem or the solution? I cannot accept to lay the blame on our youth. Our problem as I see it in our CRC is: no clear direction, as by making room and accommodating ministers who only accept part of the Bible, women lib who deny manhood, by making room for homosexuals, by doing our own things to attract numbers of people, etc.

In short, we are so busy to accommodate everybody that there is hardly room left for Him and His will.

And still we expect His blessing on our works? Who is kidding who? Revelation 2:4-5 and Lord's Day 30 and 31, just to name a few, makes it very clear.

D. Beintema,
Lethbridge, Alta.

We shall not live by criticism alone

Dear Sir:
What have we done in 1981 and what are we going to do in 1982? Many things happened in 1981 with which we are not overly happy, with which we do not have peace. We would like to correct certain things and make some necessary changes.

But this is impossible. The days have come and gone and are never to return. Whatever has taken place in the course of those days cannot be erased. Our actions and decisions stand. They have made the days full, sometimes too full, so full that we could not put a lid on it anymore. Yet the day did not wait, time carried it away. A day full of our actions, full of our arguments, at times it spilled over with foaming criticism. And so the day passed away, it could not be properly closed off.

Some things should not have been put in that day. We should have been wiser.

We fill our days with disagreements, stupid quarrels, miserable talk, a lot of gossip, an attitude of self-righteousness, all is negative and drives us into pessimism. A shove here, a push there, here an accusation, there a slam of the door. If we know we are right, if we have all the answers, why bother with any more offences? We don't have to be so upset with others. We don't have to be so pleased with ourselves. None of us has any right to say that he or she is **right.**

If that is the way we want to fill our day, then we can make trash and junk from all good things after our own liking and we are never going to fit it in one day. It will spill over and the next day we have to pick it up again. Pretty soon we need a whole year of empty days to clean up the spills of the previous year. If that could be done I would be all in favour of it, clean up all that stuff from years ago, pick it up, throw it into an empty day, put a lid on it and send it away. All this cynical, undermining criticism has to be cleaned up. It is the worst form to express ourselves with.

We shall not live by criticism alone.

At the end of the year it is time to withdraw from the hustle and bustle and to go for a day's journey into the wilderness, to sit under a juniper tree. Time to be alone, to search, to try, to pray, to listen. Living alongside of each other, not knowing each other, no understanding for each other. What is this dealing with people all about?

What is really happening? What is creeping into us? From whence comes this cynical and negative talk? No more smiles, no humour; instead knock, label and criticize.

As the days of the new year are ticking by we welcome them as a gift. Days which are newly given, clean and spotless. What are we going to do with them? The least we can do is try to fill those days with words of co-operation, with positively helping each other for the upbuilding of our families, the church, the Christian school and our country as a whole. Standing beside our young people, listening to their enthusiasms, enjoying their laughter and good humour, encouraging their optimism.

In the days of 1982 we shall have to share joy and sadness, but they can be days of longing for each other, of wanting to go to church together, days with music and singing, days that make us happy.

As Christians there is no better time than to stand together in humbleness and to cast our bread upon the water, it flows away and we don't know where to, but after many days we shall find it. Our life is a treasure given by God, let us use it to be involved in a positive manner.

We shall live by "serving" alone.

R. DeBruyne,
Union, Ont.

Non-involvement is key to church's death

Dear Sir:
I would like to respond to Dr. Praamsma's editorial "First things first." I am most grateful to see this editorial as it puts the finger on a sore spot that is doing untold damage to the spiritual well-being of the Christian Church. There is nothing that will so effectively lull a church (or any Christian organization) to sleep as refusing to see.

Why did Germany say: "We didn't know." Why do Western churches say, "We don't know about our Christian brothers oppressed in communist countries"? "We don't know that there are weaknesses in our church, school or society"?

Simple. There are none so blind as those who do not wish to see. Because if we see, we know, and knowing gives responsibility to act. Once we agree we know about something we no longer have an excuse not to act on the knowledge. So let's be comfortable and not find out so we don't have to do anything. **That** accounts for lack of action to our oppressed brothers.

Let me give you an example: About 9 years ago I received a newsletter of Rev. Wurmbrand's "Jesus To The Communist World" organization. In it were 100 names and addresses of Christians in prison because of their faith. It requested we write them to give them support. It suggested not to send money because it likely wouldn't reach them. I took it to the consistory of the church I attended at the time, to make it a church project.

"Well, the church might get mail requesting money."

"We're not sure things are really all that bad."

"We have no minister." (So?) etc.

I took it to ladies aid, young people, requests in the bulletin. In a church of 150 families, one adult and one teenager responded to this gut-wrenching appeal for moral support.

It's easier to deny or not to know than to have our conscience force us to act in a way our Lord tells us.

This is one isolated incident but it is a trend. Problems in the church? Sh! Maybe it will go away. Trouble in the Christian school? Sh! Don't tell anyone and maybe no one will notice. Discord in organization? Sh! Get rid of the agitators (right or wrong) and shush it. One day the Christian church is going to shush itself to (spiritual) death.

(Mrs.) Coby Veenstra,
Hampton, Ont.

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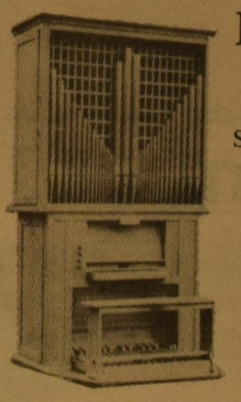

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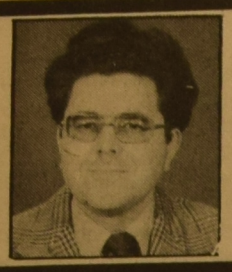

Johan Tangelder

Religion

Legal battles, controversy, defections and old age have not dampened Herbert W. Armstrong's spirits. Last year, a series of 10 full-page ads in 14 large Canadian daily papers drew the attention of millions of readers.

They featured the 89-year-old Herbert W. Armstrong (HWA), pastor-general of the Worldwide Church of God (WCG), and presented his views on contemporary national and international problems. Full-page ads in such national magazines as Reader's Digest and TV Guide invite readers to request a free subscription to Plain Truth.

This propaganda organ of the WCG is given away in most major railway stations and airports throughout Europe. Its slick appearance attracts a wide readership. Armstrong's religious empire has branch headquarters in Canada, South Africa, Australia, Philippines, West Germany, Switzerland, England, Sweden, Norway, Denmark and Holland.

How long will Armstrong's scandal-ridden empire be able to survive? HWA is getting old. But age doesn't matter. Gerald Waterhouse, the leading preacher in HWA's WCG says that Armstrong will live until the end of the world. "God is able to keep him alive for one million years in the flesh," he proclaims.

For years, WCG presented a united front. Armstrong's authority was not questioned. In the mid 70's, his empire showed serious cracks. The points of conflict were numerous. Ministers lived in luxury, while membership suffered poverty. Church members were forbidden to seek medical help, and when they did they were accused of lacking faith. HWA's life-style and reputation have been questioned in two controversial books written by former WCG members.

WCG officials Sherwin McMichael and Henry Cornwall secured a court order to halt distribution of one of these: David Robinson's Herbert Armstrong's Tangled Web. It contains damaging charges, such as Armstrong's alleged shocking sexual behaviour. Robinson, however, appealed and the ruling was overturned.

HWA has a real flair for publicity. He loves getting invitations from "the high and the mighty." A few years ago, HWA got the red-carpet treatment in China after donating $500,000 in books to Chinese libraries. In 1979, HWA and Stanley Rader, WCG's general counsel, met with President Sadat. There, they presented the President with $100,000 of the $1 million pledged for Sadat's $70 million interfaith centre at the base of Mount Sanai. Afterwards, they flew to Jerusalem to meet with Prime Minister Begin.

In 1978, there was a well-publicized rift between HWA and his son Garner Ted. Garner Ted was expelled from the WCG and went to Tyler, Texas, where he founded his own Church of God, International. In 1980, this new church claimed 70 congregations with a membership of about 3,000. HWA still had about 68,000 worldwide (50,000 U.S.).

HWA's program "World Tomorrow" can be heard on 100 radio and 81 television stations in Canada. In the U.S. the sect has dropped from 350 radio and 100 television stations to about 50 radio and 60 television stations. Garner Ted's program is carried on some 50 U.S. radio stations. And his new church has already experienced defections by several key leaders.

Extravagance

HWA is a lavish spender. While church leaders indulge, members sacrifice. According to court documents, HWA spent $44,000 for a one-week stay in a Paris hotel and purchased $5,000 worth of Steuben crystal in Switzerland, using church funds. An article in Time magazine (May 15, 1972) mentioned: "Former members charge that the Armstrongs live like kings while members often live in poverty to pay their tithes. They maintain that each of the two Armstrongs has elegant homes in Texas, California and England; that Herbert sports a $1,000 watch."

Despite all the adverse publicity, HWA still maintains that his WCG is the only true church. There is no salvation outside of it. He says: "Yes, this work is the work of the true church of God. All others are satanic counterfeits! It is time we come out from among them and become separate."

The WCG states, without any apology: "Only the Worldwide Church of God has the truth, the truth the whole world will one day be forced to agree to. You're on the winning team!"

What are the marks of a genuine church according to HWA's theology? There are seven of them. 1. The observance of the Sabbath on Saturday instead of Sunday. 2. The observance of the Passover and other Jewish feasts. 3. The compliance with the Old Testament dietary laws that forbid eating pork and other "unclean" foods. 4. The rejection of belief in the doctrine of the Trinity. 5. Adult baptism by immersion, valid only if administered by a "true minister of the true Church." 6. Non-involvement in secular governments. 7. The use of the term "Church of God."

In true sect style, HWA's authority may not be questioned: Waterhouse, a friend of the self-styled "Only Apostle of God for the 20th century," says: "Using your reason to question Herbert W. Armstrong is disobedience. To reason is to fall into Satan's trap. Don't follow your feelings either; be obedient." He also says that criticism of HWA and Stanley Rader is "criticism of Jesus Christ and the Plan for the end times. It's the closest thing to unpardonable sin."

Success story

Who is this persuasive HWA? He was born in Des Moines, Iowa, in 1892. His parents were Quakers. His religious pilgrimage led him from Quakerism, Methodism to the Church of God (Seventh Day), which was an off-shoot of the Church of God (Adventist), which was an off-shoot of the Seventh Day Adventist Church. He claims to have been converted in 1927.

He gave up his advertising business, was ordained by the Church of God in 1933 and engaged in evangelistic work in Oregon. He was soon in trouble with his church over his views in prophecy and his strange ideas gained from the British Israelites. He was expelled from his church.

In January 1934, he began a regular radio program on a small 100 watt station in Oregon. This was the beginning of a tremendous success story, and the birth of the Radio Church of God (now WCG).

In the same year, HWA published the first edition of The Plain Truth — 250 mimeographed copies. The issue was entitled, "Is a World Dictator about to appear?" This is typical HWA style!

In 1947, HWA started his Ambassador College, which had until recently three campuses — in California, Texas and England. The recent troubles forced the closure of the campus in England, and, in 1977, the campus in Texas was also shut down. HWA, though he lacked a high school diploma, served as chancellor of the California Campus, which once had 1,600 students, and a Bible correspondence school which mailed out some 80,000 lessons each month.

HWA doesn't permit the forming of new congregations unless a graduate from the Ambassador College can serve as a minister. To keep a close tab on his members, the church meetings are not open to the general public. To attend you must have a special invitation approved by the minister.

A frequent complaint about HWA was his dictatorial control over the church's faith and practice. Until 1974, divorced-remarried persons who joined the WCG had to break up their marriages. This changed when HWA married a church secretary, who was a divorcee and nearly half his age. His first wife had died in 1967, a few months before their golden wedding anniversary.

Many members also disputed HWA's view on the correct day to celebrate Pentecost, and some other beliefs. Because of their complaints, new rules for the church were announced in 1976. Voting in elections are now allowed; and so are birthday celebrations and inter-racial marriages. But, the basic doctrines remained untouched.

The concluding part on the Armstrongs appears next week.

Rev. Tangelder is minister in the East Christian Reformed Church of Strathroy, Ontario.

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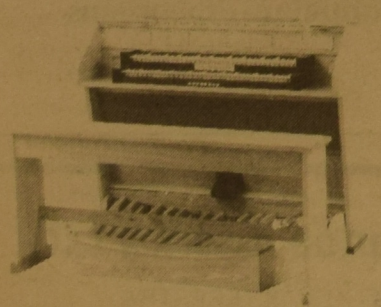

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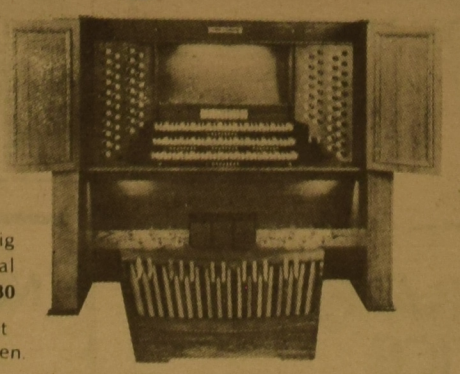

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Children

The way to heaven

The story of a family

by Elizabeth Lafaut

Mrs. Lafaut lives in Devon, Alta.

Once upon a time many years ago, there was a big house. It was a beautiful house filled with the smell of the finest perfume. Upstairs in the house the lamps were made of silver, the walls were of a satin blue and soft as the finest silk. The carpet was white and woollen and it was the softest you have ever seen.

In this house lives a Daddy. His name is God. His last name is Holy. There is also a Mommy in this house. Her name is Spirit Holy. And we don't want to forget their son; Can you guess his name? But you know, don't you? His name is Jesus!

Downstairs the colours are a bit different, but just as beautiful. The carpet is as green as grass and the ceiling is as blue as the sky. The warmth of the sun shines brightly in through the windows.

There are many rooms for the younger children in the house. Maybe you know them; Adam is the boy's name and Eve is the girl's name. Oh, before I forget there are other important people also living in this house. They are the servants, and their names are Angels Holy.

Well, Daddy decided to put down a few rules, and that, of course, was good. One of the most important rules was: "you may eat anything that you find in the house. However, if there are any packages that are still closed, you must first ask my permission, because I know exactly what you will be able to eat."

"That makes sense," they said. And in the beginning they did what He asked and everybody was as happy as could be. One afternoon, Eve was walking in the house and she saw a whole lot of packages laying in the playroom.

One particular one drew her attention. It was red with a nice ribbon around it.

"I wonder what is in there" she thought to herself.

She called Adam and said, "Let us open this package and see what is inside."

"No!" Adam said, "Let us first ask Daddy."

They played around a little more and then the children went back to the playroom. Eve looked up again at the package, and took it in her hands. Wow! That sure was heavy. She nearly dropped it! Then she could stand it no longer, and she peeked inside. She quickly dropped the package and ran to tell Adam to come and have a look, too. Together they opened it and there they found the key to their hearts.

Adam and Eve took that key and opened their hearts, and do you know what they found there? They found their own will! Suddenly they were full of fear. Why was it so dark downstairs and so cold? They were so afraid. This was a feeling they had never felt before. What would Daddy say when He came down?

Sure enough, a little while later there were His footsteps on the stairs. He called to them, "Adam. Eve. Where are you? Why is it so dark down here? What have you been doing?" But actually, He already knew.

Adam and Eve came out of their hiding places and stood before Him. At first He said nothing. He was very angry with them. But then Mommy Spirit Holy came in and His face lit up a bit. "Alright," He said, "Go to your rooms and stay there till I tell you that you can come out!"

Off they went to their rooms, and when they got there they found other little packages. Now they did their own will and opened the packages. Out came Jealousy, Hatred, Greed, Selfishness, and Lies. Now they knew the bad as well as the good and they started judging each other.

* * *

Upstairs at the dinner table sat Daddy and Mommy. There were tears of sadness in their eyes, and their hearts were sore.

Mommy said: "Daddy, what are we going to do with those kids?" Daddy thought for a long time. Then He said: "I have a plan. We will send servants downstairs. Maybe they will give the key back again and then everything will be as it was before.

The servants went down as little baby boys. The first two were called Cain and Abel. However, things didn't go just right. "What are they doing?" asked Daddy. "It sounds as if they are killing each other." Slowly Daddy took His key and locked the basement door.

When it was quiet again Jesus spoke. "Daddy, let me go down to help them and show them the way back to you. Daddy slowly looked up with eyes full of love. He said, "Yes, my son, you may go." Mommy got up from the table and said: "Can I help, too?" "Yes," Daddy said. "You may help, too."

* * *

One Christmas night, when the sky was full of stars, the door to the basement was opened and Jesus came down as a baby. He had to become a child just like them, otherwise they would not have accepted him.

Time went by and he grew up. Slowly he started to remember that there was a reason why he was downstairs. He knew what he had to do. He had to show them the way back to Daddy. He saw them fighting with each other, and he saw that some of them were sick and poor, others were rich. He felt love and compassion for all of them because they all had lost the way back to Daddy.

As he grew older he became a good storyteller. And in the stories he told how to get back to Daddy, and how to get back into doing Daddy's will. They had to make a choice. What were they going to do with their own will? Jesus knew and showed them. The only way back was to give their wills back to Daddy. They had to let Daddy tell them what to do, the same as it was before — in the beginning. Some of them who heard him, became his friends, and started to follow him. But there were also the others who did not want to listen, and who hated him. Together they made plans, and they killed him.

His friends were very sad. They sat with long faces and cried. Their only hope was gone. They had forgotten something which he had told them that was very important. It was that he had said he would be back again after three days.

On a beautiful Sunday morning, one of his friends went back to the place where they had buried him. But what a surprise! He was not there! She panicked. Who took his body? Where could it be? All at once she heard a voice calling her name. "Why are you crying Mary?" She stopped and looked up. Who do you suppose she saw? "Jesus!"

He told her to go and tell the others that he was alive and that he would appear to them also. She did what he told her, and he followed her. There was great happiness when Jesus appeared among them. He told them he had to go back to Daddy upstairs and that he would make everything ready for them.

"However," he said "you will not be alone anymore, because Mommy Spirit Holy will come to you, to help teach you, and you will never be alone again. She will never leave you alone, and then one day you, too, can come upstairs to Daddy. Then there will be a great banquet upstairs. But now you go and tell others the good news." With those words he left them to return upstairs, and to Daddy."

Soon Mommy Spirit Holy came down. Having her with them was like having a telephone line connecting them to Daddy. They only had to know the right way to get the connection. Jesus paid for all the telephone calls, so that one day when the door can stay open again and all the keys are given back, it will be as it was before in the beginning. One happy family, securely bound with love.

END

Bible Quiz

The American Bible Society is releasing a motion picture production primarily for television called the "National Bible Quiz."

It will also be available for church and school use and is designed to test viewers' knowledge of the Scriptures and to stimulate interest in the Word of God.

The program will be released as a public service to commercial, public and cable television stations throughout the nation. It is estimated that the production will be viewed by 48 million people during the next three years.

For more information on how to obtain copies of the film write to: The American Bible Society, Dept. BQ, 1865 Broadway, New York, NY 10023.

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Freedom, precious freedom

by Heather Bruinink

Miss Bruinink, 17, lives in Mount Brydges, Ontario.

The sight was just beautiful. I just had to stop to admire the beauty of God's nature around me. The sun's light was gently filtering through the trees. The birds were singing to the glory of their Maker, and this added to the quiet trickle of the small mountain stream that zigzagged through the tall, reaching pines. A tranquil breeze was carefully playing with the delicate leaves.

Suddenly there was a commotion in that quiet forest. There was a loud cry of an animal being hurt, caught in a trap perhaps. I knew that it was my duty to find this animal and free it. I began walking toward the sound of that painfilled cry. It took quite a while to get there for I had to fight my way through the thick underbrush that bound some of the trees closely together. Other times there were deep holes from animals that dug burrows into the ground.

Although I lost hope that I would ever find this animal, I kept trying to move slowly towards the place where I last heard him let out another cry. Suddenly I saw him!

It was a sad sight to see that small, silver-grey fox whimpering. His front paw was grasped so mercilessly. Warm, deep-red blood oozed from the fresh open wound. I thought to myself, "Will I get him free?" Slowly I approached him, wondering about how I should attempt to free him.

I approached him cautiously then suddenly a branch snapped under my foot and he quickly jerked his head up and gazed at me. Moments later, after he struggled alone to free himself, he laid his heaving body down; giving his all to my control. I began walking towards him, my courage restored, thinking I still had those last moments to deliver him.

I reached into my back-pack and took out my knife that flashed into the lowering sunlight and that reminded me that evening was quickly approaching. I used the knife to give slight pressure on the pan. This pan released the spring that had snapped together on the fox's tender leg. I then carefully took the paw from between the open jaws of the trap.

Suddenly his eye lids opened and his deep brown eyes looked straight into mine. He gave a low whimper, stood up, and with a slight limp he began walking away. Just before he was lost in the underbrush he looked back to me once more, as if to say, "Thank you." And he turned and walked into the woods.

Many of the worldly activities we do or the sinful thoughts existing in our minds cause Christ, through His Word, to search our hearts and make us realize our helplessness before Him. We often struggle until we finally surrender all to His throne of grace. Only then can He begin His manifest work in us. Yet, when this work is wholly complete and others can see this work in us, how many times do we thank Him?

Let's really think about this and perhaps some day we can say as the Psalmist says in Psalm 121:1 and 2 "I will lift up my eyes to the hills from whence cometh my help. My help cometh from the Lord, who made heaven and earth." Let's continue to thank Him for the necessary work He continues to do for us every day.

Federal government offers new summer job programs

Employment and Immigration Minister Lloyd Axworthy has announced funding allocations and application deadlines for Summer Canada, the federal government's direct summer job creation program for students.

The program is designed to create summer jobs in both the private and public sectors that will provide students with job experience to prepare them for future labour market participation.

"Sponsoring organizations are reminded that the program emphasizes qualitative job experience for students. In evaluating proposals," Mr. Axworthy said, "I will be looking for projects that show the most potential for fostering long-term career development possibilities for students."

Across Canada, $49 million will be available under Summer Canada's Community Projects Stream for jobs in community-approved projects generated by established organizations. Mr. Axworthy said he expects jobs for approximately 21,100 students will be created under this stream. Potential sponsors have until February 26, 1982 to submit project proposals. Application forms are available at local Canada Employment Centres and regional Employment Development Branch offices.

Mr. Axworthy also announced that up to $2 million would be used nationally to fund, on an experimental basis, career-related internships within established organizations. Under these special initiatives, students will be placed in jobs in non-profit organizations that are compatible with long-term career development. The Minister said he hopes these initiatives will broaden the range of career-oriented experience available to students.

To ensure a variety of jobs in the special initiatives, Employment and Immigration Canada will be soliciting proposals from established non-profit organizations. Mr. Axworthy said if the experiment proves successful, he hopes to make such internships a larger, permanent feature of Summer Canada.

Another $10 million has been allocated nationally to Summer Canada's Public Service Employment Component to create 3,100 summer internships in federal departments and agencies. These are technical, scientific or specialist jobs relating to the students' studies. This component will emphasize developmental internships lasting up to three summers, which will provide students with progressively more challenging career-oriented experience. Jobs in this component will be staffed through the Public Service Commission.

Finally, $14.6 million in federal funds will be available under the Federal Projects Stream of Summer Canada to create jobs for approximately 5,600 students in projects sponsored through federal departments and agencies.

Students interested in jobs in the Community Projects or Federal Projects Streams, or in the new special initiatives, should apply at their local Canada Employment Centre or Canada Employment Centre for Students.

On the importance of the use of correct English!

There once was a fellow from Kent
Who never once said what he meant
If he said he would go
You would certainly know
That instead he never would went.
Christine Farenhorst Praamsma

The dangling past participle
Is difficult to maniple
This fav'rite in Latin
Most people are batin
I think t'should be discontiddle.
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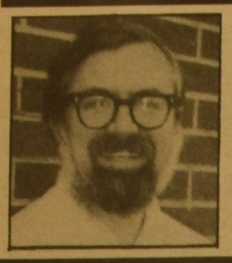


Wally Goossen

Your mind

Every year on February 14 thoughts of romance come to our minds because it is St. Valentine's Day, the feast of love. Originally the feast had nothing to do with romance. It was dedicated to St. Valentine, a Catholic monk, in reverance for his love for the poor.

Today we find inspiration for this day from Romeo and Juliette, Anthony and Cleopatra, Shakespearean sonnets and the Sonnets to the Portuguese, and other romantic writings and music.

But the true spirit of this holiday is best exemplified by two great saints of the Catholic church, St. Francis of Assisi and St. Clare of Assisi.

Francis is known to us as the saint whom everyone loves to love. And well he deserves it since he loved others so well, especially the poor.

As a young man he was somewhat of a playboy, wealthy and very popular in his home town of Assisi in Italy. His charm, ready wit, and kindness won him many friends among the sons and daughters of prominent citizens.

His kindness extended to the beggars as well. He would regularly empty his purse into the hands of some mendicant. Francis loved everyone and everyone loved him.

And yet he was unhappy. Even the pretty girls of Assisi couldn't meet his need to pour out his great love.

"When will I, too, ever feel a love that will tear me away from parents, friends and even myself — a love that devours and burns," he would ask.

God knew his searching heart and had an answer waiting. Actually he had provided the answer long before Francis asked the question.

When his mother was expecting him, a blind beggar knocked on the door and told her that she must go to the stable to give birth to Francis because ... "our Lord wills it." Thus began a chain of incidents which closely parallel the life of Christ. The hand of God was indeed on him. When he was a young man another beggar spread his cloak out in front of Francis and bade him walk over it.

"I'm doing this to honour you. For soon you are going to accomplish great things which will be talked of until the end of the world."

It was probably prophetic that beggars should be God's messengers since Francis was to devote himself to help the poor. Who but he could have been so filled with God's love for the poor that he would kiss a beggar's, a lepper's bleeding lips.

Francis began to believe his life to be an unusual one. Still he did not think about God very much, only his loneliness and distress. He was about to enter a battle as a knight in search of glory and honour when an illness prevented him and God spoke to him in a dream and told him to go home.

Francis galloped home knowing the full measure of God's love for the first time. He had found it at last. A love that devoured him. It was Easter morning in his heart. Francis had arisen from the dead!

After much conflict with his father, Francis bade the "world" farewell and became a monk. The derision of his friends did not lessen his joy.

Some years after he had married Lady Poverty and founded his monastery, Francis preached the Lenten service at the church of San Giorgi in Assisi. Among the devout was 18-year-old Lady Clare Offreduccio. Inspired by Francis' words she sought him out secretly and he spoke to her of a life, devoted wholly to Christ.

A year later, the evening of Palm Sunday she ran away from home to Portiuncula where Francis lived with his community of monks, a mile from Assisi. There in the chapel of Our Lady of Angels he cut off her long hair and gave her sackcloth to replace her fine garments. Then he placed her in the Benedictine convent at St. Paul.

When her relatives heard this they tried to remove her. They had arranged a marriage for her. But she would not leave. She was "married" to Christ.

Francis and Clare lived out their days in service of their Lord in friendship with each other. Probably no romantic couple in history was as deeply devoted to the church and each other.

It is such love that we should remember on Valentine's Day — a love for Christ which includes love of others.

Yes, there is a place for romantic love on Valentine's Day — especially for couples whose love is enhanced by a love for Christ.

Billy Graham announces global conference in Amsterdam

AMSTERDAM (EP) — Evangelist Billy Graham has selected this Dutch city, scene of recent large peace demonstrations, as the site for the International Conference for Itinerant Evangelists, scheduled for July 12-21, 1983. Peace with God and peace on earth — prominent concerns of Mr. Graham — are among the agenda topics for the more than 2,000 itinerant evangelists from around the world who are expected to participate.

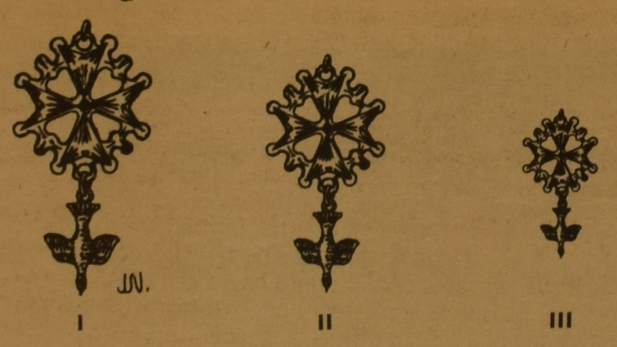
(An "itinerant" evangelist is one who, like Mr. Graham, travels from place to place to proclaim the Gospel, usually in close cooperation with churches).

The event, dubbed "Amsterdam '83" by some, is being sponsored by the Minneapolis-based Billy Graham Evangelistic Association, which has branch offices in a number of countries.

"This kind of a conference has been on my heart for many years," explained Mr. Graham in a letter to hundreds of church leaders.

It will, he said, provide opportunities for people engaged in the same work to meet each other — most for the first time — and to exchange ideas and information about methods of evangelism and discipleship that God is using in various parts of the world. "We can learn much from each other," he stated.

Huguenot Cross



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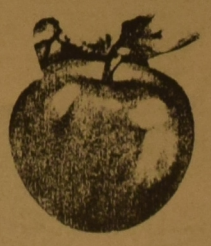

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Ministry to Southeast Asians opens at The Lighthouse

by Rosanne Lopers Sweetman

Although the media makes little note of it, "boat people" continue to arrive in Canada at the same rate as they did when the crisis they faced was first made known to us during the summer of 1979. Some 200,000 refugees in camps scattered throughout Southeast Asia and Indonesia still await sponsorships. Most of the 8,000 refugees who came to Canada during the latter half of 1981 do not have private sponsors, thereby missing out on the personal dimension so badly needed to help them adjust to their bewildering, new country.

Prolonging the problems refugees face as they settle in Canada is the fact that the first wave of them who were sponsored to a large extent by churches and private groups, who are no longer under the care of their sponsors, in many cases have moved away from their original communities.

More than 100 refugees per month migrate from rural and outlying communities where they first settled to larger cities, stretching the services of urban agencies (who have suffered cutbacks in the meantime) or, as is most often the case, trying on their own to go through another resettlement process.

With little or no competence in English language skills, with employment possibilities narrowing by the week, and at a time when the shortage for adequate, affordable housing is acute, refugees have mammoth hurdles to overcome.

The Lighthouse, 1008 Bathurst St., Toronto

At this point, The Lighthouse, a ministry under the guidance of Christian Reformed churches in downtown Toronto, felt called to respond. The Lighthouse is located at 1008 Bathurst St., Toronto. As early as the summer of 1980 deacons from CRC congregations in Ontario were informing them of refugee families whom they had sponsored and who had since moved to Toronto, too far away from their sponsors for adequate follow-up work to be done by members of the sponsoring congregation.

The board of The Lighthouse responded to a number of emergency needs but a board which meets every fourteen days cannot keep up with all the work to be done.

Consultations with local agencies serving refugees, research into other agencies' study reports, and their own observations led the board to make initial decisions to try to meet three of the most serious difficulties Southeast Asian refugees — recent arrivals and "veterans" — continue to face.

Language skills

First of these is their severe difficulty in acquiring adequate language skills, for without a basic knowledge of the language, even a simple job application or landlord-tenant agreement is an impassable roadblock. Because government-operated classes for English as a second language do not give individualized attention or language study of a technical nature, tutoring programs to complement ESL classes are planned.

Secondly, since the need to assist refugees in finding suitable employment and accommodations is great — even more so now than two years ago — referral services have been started. Middle-aged men educated and experienced in business, law or medicine, however, cannot easily find comparable jobs in Canada, primarily because of the language barrier. And, although jobs for younger refugees are often easier to find, not everyone is fit for heavy manual labour, nor is it easy for everyone who enjoyed a good job (eg. banking) in Vietnam to settle for washing dishes at $4.50 an hour.

Complicating employment possibilities is the cultural stigma of "face" — a feature in oriental societies where great value (even greater than we know in North America) is placed on one's reputation, esteem and respect from other

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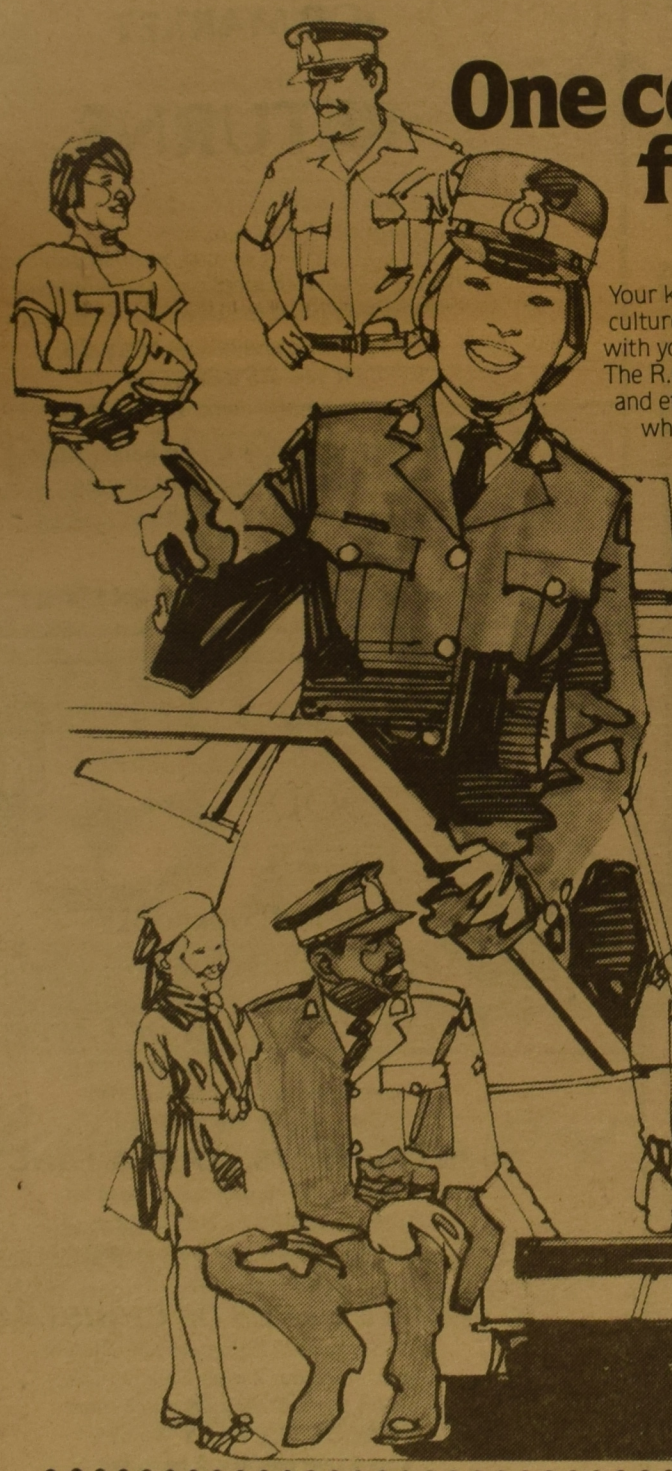

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members of the family and community.

If the father, the major breadwinner, had been a teacher, extreme humiliation (''loss of face'') would occur to the family and the refugee himself if he became a waiter or carpenter. Rather than risk this embarrassment, he may refuse to work, staying at home and, with discomfort, live off the income of employed spouse and/or family members. Social service agencies have described too many cases where child and wife battery ensues because of the pressures placed on the family — especially the father — in these situations.

The vacancy rate in Toronto is extremely low so that refugees have difficulty finding apartments, let alone houses, to rent. Rents are high, many landlords will not allow children, and more affordable apartments are often so far away from jobs that in some cases refugee families are forced to have two cars. Moreover, leases, cockroaches, and, again, the language barrier create situations where assistance is frequently called for.

Another area where The Lighthouse hopes to serve is in child care. In many refugee households children are badly neglected through the family's attempts to make ends meet. Because single parents must work to feed their families, and because in many families both parents are working, children can be left on their own for almost all of their waking hours.

Not only do a lot of parents in refugee families work early and long hours, but some must leave their homes even earlier to travel up to 90 minutes to their place of work. Whether or not the children are fed and properly dressed for the weather or sent off to school becomes the children's own responsibility.

The primary thrust of the ministry at The Lighthouse is to create an independently functioning refugee family unit and to encourage Christian spiritual development in them. Although procedures to set up day care facilities have not yet begun, progress has been made in assisting refugees in the other areas of need, described above.

On December 1, 1981, Miss Rita Wong, a committed Christian who had been working directly with refugees for two years as orientation coordinator at Ontario Welcome House, was hired to implement the goals and programs.

''I was frustrated by my work at the Welcome House,'' she commented, ''because, as a government employee, I was not allowed to share my religious commitments with the refugees I helped. I wanted to have a job where I could comfort them in word and deed.''

Besides her valuable work experience among refugees, Rita volunteered much of her

Rita Wong

time to working with Indo-Chinese youth at the Yonge Street Mission in downtown Toronto, planning Bible studies, tutoring, and leading recreational outings. She also made contacts with many young refugees in local high schools, coordinating several high school fellowship groups. All of these experiences and contacts have made these initial steps more effective and much easier.

Special Christmas and New Year's celebrations, skating parties and fellowship groups for young people have already been held. Rita has also made numerous house calls to refugee families and informed local agencies and institutions of the programs at The Lighthouse so that cooperation and cross-referrals can be carried out.

Support for these programs is coming through various diaconal committees and through the donations of many individuals.

What can you do?

Tell us if you know of a refugee family in Toronto that might need some help. Give generously when we ask your congregation for financial support. If you live in Toronto, volunteer as a tutor for ESL classes.

Contact your federal and provincial members of parliament, encouraging them to maintain financial allocations for services to refugees. Both the federal and provincial governments are reducing or eliminating their special refugee allocations.

Lloyd Axworthy, federal Minister of Immigration, and Reuben Baetz, Ontario Minister of Culture and Recreation, state that they are in favour of maintaining or improving support for refugee and immigrant services. But they say that only political pressure from constituents will sway the Cabinet committees that make the final decisions.

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The Camping and Recreation Issue of Calvinist Contact, March 5th, will feature a **Hosting Your Way** column which will list, free of charge, names and addresses of Reformed Christians who are interested in providing bed and breakfast for a nominal fee to fellow members of the Reformed community who happen to be travelling through their locality this summer. The **Hosting Your Way** column is designed to develop community contact and fellowship, not the tourist home industry. Send particulars by February 24th to:

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An interview with John Olthuis: The Man...

Words such as "native rights", "native land claims", "Dene Nation", "aboriginal rights" and others have found their way into both the secular and religious media in recent months.

What is the relationship between Canada's Reformed denominations and these native peoples who seem to live such different lives from most of us? Has the native question become simply a pet project of a few social justice advocates?

Calvinist Contact interviewed John Olthuis, perhaps the only man in our Reformed circles who works with these native groups on a full-time basis. Olthuis is part of the research team at the Committee for Justice and Liberty. This interview may shed new light on the plight of committed Christians living in Canada's North.

Editor

John Olthuis

C.C.: What have you been doing?

Olthuis: Most of my time has been spent working with the native people through CJL. Specifically I spend about one-quarter of my time as negotiator for the Grassy Narrows Band in their attempt to get a settlement with the Government of Canada, the Government of Ontario and Reed-Great Lakes Paper Company for mercury pollution. I also spend up to three-quarters of my time working with the Dene Nation.

C.C.: What kind of work does the Grassy Narrows negotiations involve?

Olthuis: Pollution of the English River water system by the paper plant in Dryden, Ont. In the early 1970's, Reed Paper Co. (now owned as Great Lakes) polluted the river system with deadly mercury and destroyed the livelihood of the Grassy Narrows Band of 500 people. It lead to tremendous social disintegration of the native people's lives; suicide, sickness, poverty and crime.

They are attempting to rebuild their community not just in the economic sense, but rebuilding right from the spiritual roots of who they are.

C.C.: And your negotiations with both governments and Reed-Great Lakes has to do with that reconstruction?

Olthuis: Yes it does. We struggle with how the community can get back on its feet socially and economically in ways compatible with the people's spiritual beliefs.

C.C.: And what do you do with the Dene Nation?

Olthuis: The Dene are the native people in the Western Northwest Territories; the MacKenzie Valley. They're looking for a claims settlement with the government of Canada that recognizes that they are a nation within the nation state of Canada; a nation with distinct values and institutions based on those values.

C.C.: What has your role been?

Olthuis: I've been working on the political options available for a political jurisdiction that protects the individual and collective rights of both native and non-native people on the whole question of pluralism. I am also a consultant to their negotiation team.

C.C.: Do you believe that you understand the Dene people?

Olthuis: I have come to know the Dene as people with a deep desire to live according to their beliefs about God, the world and how people should relate to each other and the natural environments; plants, animals, rivers, and so on. An important thing I have discovered is that most native people struggle hard against assimilation into the western way of life; harder than most Christians, including myself.

C.C.: Do they see the western way of life as being quite a bit different from their own roots and their own culture?

Olthuis: They have a hard time chopping up their lives. They have, for example, a belief that nobody owns property. They have personal things which other people respect and don't take unless they really need them. But individuals don't "own" land. That's a basic principle. So they find it very difficult to adjust to our way in which land is owned and sold for money. Accepting private ownership would separate them from their more basic understanding of the world. They just don't feel good about holding a set of beliefs which they can talk about but they can't live. They are very integral people in that sense and struggle to keep their beliefs and their daily life together.

C.C.: Why have you made the native people a priority?

Olthuis: First, because it is such a basic justice issue in Canadian society. Canada has long had an official policy of trying to assimilate native people into "our way of life."

The native people have resisted that. They say: "We don't like white values and the white way of life. We're different, we have our own values and we want those values to come to expression in the way we live, the way we educate our children, the way we do our art, the way we set up our businesses, and share things, the way we organize our communities and so on! The government should protect different ways of life, not try to kill them.

> The Dene people have a deep desire to live according to their beliefs about God. So many of them are personally such deeply committed Christians.

C.C.: Many people say: "Nobody is stopping them from doing what they want. After all, the federal government has alotted no less than eight billion dollars for land claim cash settlements to fund the kind of alternatives that you're talking about. Aren't we all in the position where we have to develop our own alternatives in the communities we are in. Why should the native be asking for more?"

Olthuis: Well, let's look at the present southern situation first. Many people take the position that native people have so many problems because they just can't pull themselves together; if they didn't drink so much and so forth they would be better able to cope.

My personal experience has convinced me that is not the case. For the most part I believe the disintegration in their lives is the price they pay for their struggle against assimilation, a policy which has denied them the opportunity to live out their deepest beliefs.

For a hundred years they have resisted but the price has been terribly high. So their lives have been destroyed. But they have not given up. They still struggle for the opportunity to live according to their beliefs. They don't want money in return for their agreement to give up their values.

We have to start with this reality when we ask why so many native people drink or why so many native people are in prison or why so many native marriages don't hold together. Some people point to the squabbles among native groups. Of course, they have different views on some matters. Their fight to have their rights in the Constitution showed some of those differences. White society has found ways of internalizing problems, of presenting a P.R. face to the outside world to hide differences. Native people aren't as good or as bad as that.

C.C.: So they kind of hang out their dirty laundry, rather than keep it in the basement...?

Olthuis: More so than we do. Yes.

C.C.: Tell me more about the Denedeh proposal.

Olthuis: The proposal is for a pluralist province in the north to be called Denedeh. It has been worked on; particularly in the last two years. Every Dene, every Metis in the McKenzie Valley (about 18,000 of them) has had an opportunity to directly participate in the formulation of the proposal through meetings at the community, regional, and national level. At the annual assembly about a thousand people, over ten per cent of the adults, (not all of them have voting power but they can all participate in the discussion) get together to talk about the proposals. So it's very democratic.

I don't want to present the picture that every native person agrees on every detail but on the basics they do agree. In that sense there are similarities with the reformed community; despite all our quarrels... at some basic level you can find some common agreement and then there's a lot of agonizing about the best strategy to work it out. The Dene are like that as well.

> Within Indian culture you do not "own" land. That is a basic principle. So they find it difficult to adjust to our way in which land is owned and sold for money.

C.C.: What have the initial responses from federal government been (to the Denedeh proposal) and what is expected to happen?

Olthuis: They are intrigued by the proposal. And it's no secret why. They had expected some kind of South African homeland proposal in which the Dene would say we want a separate country but we don't want it in the way South Africa creates them with no economic base. That is what they were expecting to get... or the more traditional demand: give us money and enough land so that we can set ourselves up in your society.

The Dene proposal suggests that two very different peoples should be able to live harmoniously within one political jurisdiction. The government might also be surprised. Native people have been dealt with unfairly for years and could they really be faulted a bit of table turning? Rather, the Dene say: "We don't want to switch roles and become oppressors of non-native people. We want a society in which we can both live, maximizing our individual and collective rights. So in many ways it's the kind of thing a lot of us have been talking about in the Christian community for some time.

C.C.: I have a suspicion that this principle of pluralism has been a reason for your own interest from the start.

Olthuis: Exactly that, and my personal and CJL's belief that this injustice is one we must attempt to set straight.

C.C.: What realistic possibilities do you envision that such proposals have with the present federal government?

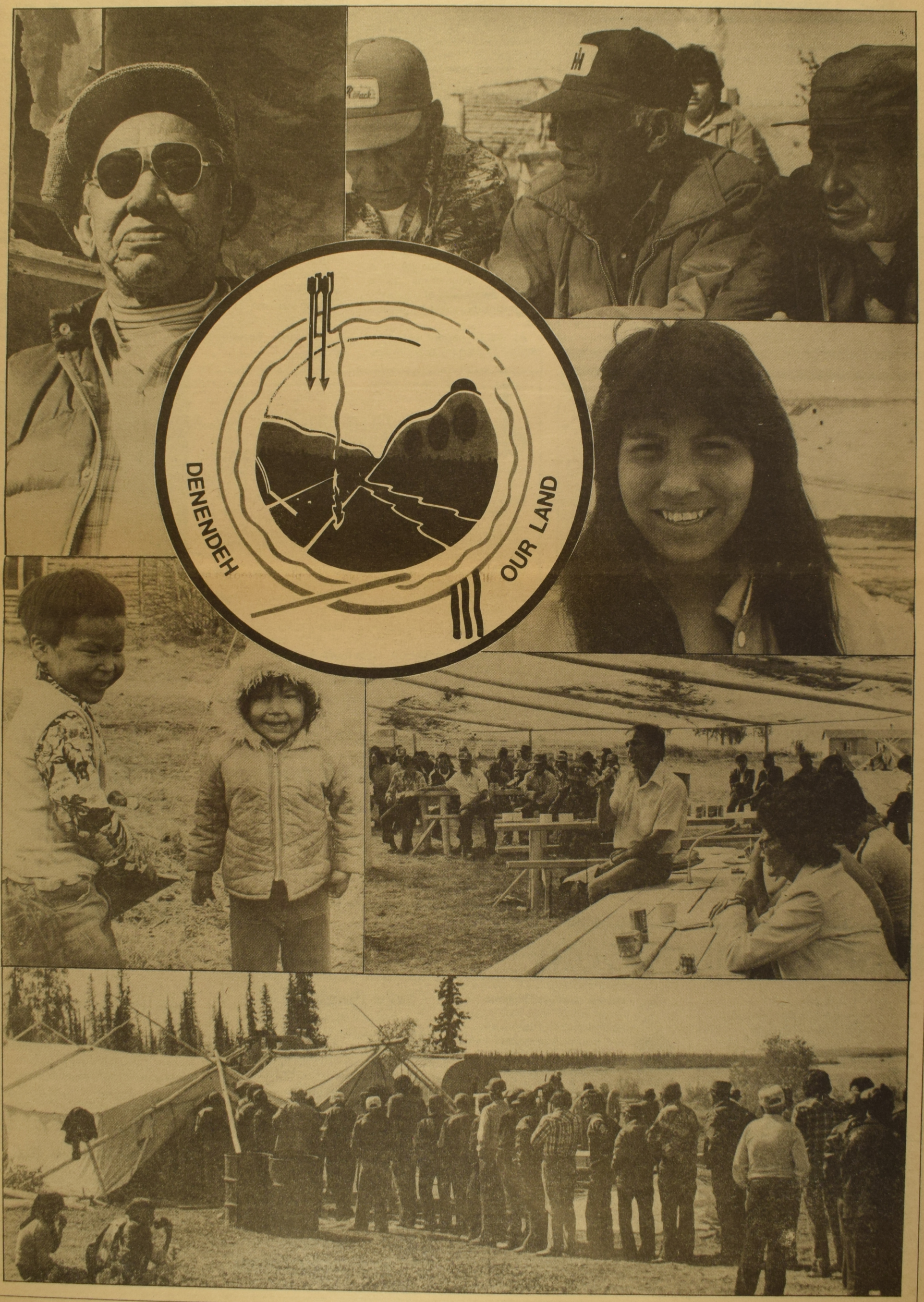
Olthuis: The present federal policy clearly won't go along with a pluralist state in the north. The government fights collective pluralism in the south as well. The only thing that will change the government's policy is people in the south saying that they're in favour (at least) of a pluralist experiment in the north. It is my dream and hope that Christian people inclined to assimilate with our society might also see. This as a new point of departure for themselves, a time to reassert their own distinctiveness to express their Christian beliefs in such a way that we'll see a pluralizing and a decentralizing in our own society.

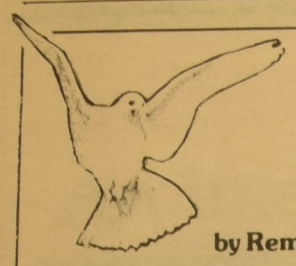
C.C.: One thing that strikes me as particularly important is that these native people who never lived in Holland, haven't studied at King's College or Calvin and still find themselves in agreement with a notion which has always been identified as a Calvinist understanding of pluralism.

Olthuis: I suppose it's our narrowness in thinking that this way of looking at the world is somehow unique to the kind of people we are. There are a lot of "life experience" parallels. Many Christians find it difficult to live in our society and agonize about finding more social space to live out their Christianity. So there's this natural identification of Christians struggling for their identity in the same society where native people are struggling.

As Christians we also have the task of asking how much we are responsible for the oppression of native people. At the justice level, we have to make that identification without judging whether their way of life is the way of life we want and without asking them to adopt our ways. It's a basic justice issue ... but it makes it much more pleasant for me to work with them because so many of them are personally such deeply committed Christians.

...and the Indian minorities of Canada





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Evangelical Theological Society looks at the testaments

by Mariano Di Gangi

Dr. Di Gangi is executive of BMMF/Canada.

More than 300 gathered for the 33rd annual meeting of the Evangelical Theological Society, to consider the theme: "Relationships Between the Testaments." The Conference was held December 28-30, on the campus of Ontario Bible College and Theological Seminary, in the Toronto suburb of Willowdale.

In his presidential address, Kenneth Barker exposed "False dichotomies between the testaments" and called on dispensationalists to see more of the continuity between the covenants while challenging covenant theologians to a clearer awareness of whatever discontinuity might be involved.

Almost 60 papers were presented in plenary and parallel sessions. Some of the subjects included: "Beyond Calvinism and Arminianism: Toward a modified Salmurian theology," "The use of Daniel in Jewish apocalyptic literature and in the Revelation of St. John," "Romans 11:25-27, G.C. Berkouwer and the ethnic future of Israel," "The Old Testament love songs and their use in the New Testament," "The hermeneutics of typology," "John Wesley's understanding of the wholeness of scripture," and "Kingdom motifs in certain pre-Christian pseudepigrapha."

A new book by Daniel Fuller, *Gospel and Law: Contrast or Continuum?* provided a controversial focal point as dispensational and covenantal views were discussed. Also debated was the place of the Old Testament law in the life of the New Testament believer.

An informative panel discussion with Victor Adrian and Ian Rennie (Ontario Theological Seminary), as well as Richard Longenecker (Wycliffe College) and John Olthuis (Institute for Christian Studies), along with a representative from Vancouver's Regent College, discussed "Distinctive Features in Canadian Evangelical Academics."

Other Canadians who presented papers were: Gary Smith (Winnipeg Theological Seminary), Sydney Page (North American Baptist Divinity School, Alberta), Jacob Jocz (Wycliffe College), Mariano Di Gangi (Ontario Theological Seminary), Brice Martin (Memorial University, Newfoundland), and Clark Pinnock (McMaster Divinity School). Arrangements for the Conference were coordinated by William Foster of Ontario Theological Seminary.

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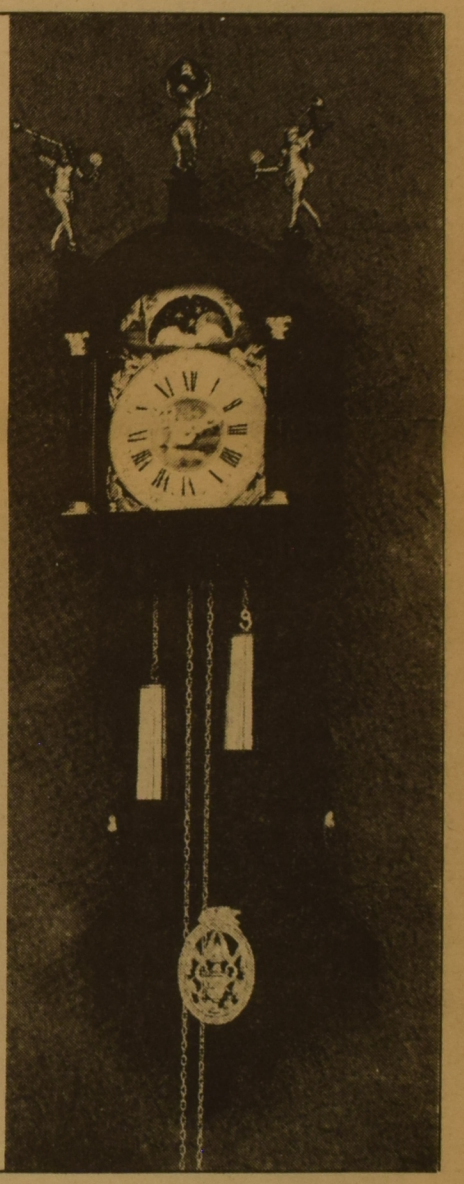

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Persoverzicht

• De belasting-wetgeving had sinds jaren een serie achterdeurtjes waarvan menigeen gebruik maakte om tenminste iets van de belasting te ontduiken. Het was ook een populair onderwerp in politieke toespraken. Vol van rechtvaardige verontwaardiging werd dan geeist dat de regering al die achterdeurtjes voor goed op slot zou doen. Maar nu MacEachen dat gedaan heeft blijkt wel dat al die vurige redenaars eigenlijk bedoelden: ,,als je mijn achterdeurtje maar open laat.'' En nu dat niet het geval blijkt te zijn staan die zelfde vurige redenaars weer op hun achterste poten om zich over de wreedheid van de begroting te beklagen. 'k Kan verkeren....

• In Ottawa kwamen de premiers vergaderen met de regering om te protesteren tegen de bekortingen van uitkeringen aan de provincies. Weer precies hetzelfde toneel. Voor jaren klaagden de provincies er over dat de regering in Ottawa te loshandig met geld om ging. O.K. zei MacEachen, dan zullen we jullie wat minder geven, en het tien-stemmig koor breekt uit: ,,Dat hadden we niet bedoeld.'' Al moet ik toegeven dat vier-en-een half biljoen nou niet bepaald kattepies is. Levesque was er als de kippen bij om aan te kondigen dat in Quebec de provinciale belasting omhoog zou gaan. Een handig trucje natuurlijk, hij kan er nu de regering in Ottawa de schuld van geven.

• Trudeau gaf tijdens de vergadering weer eens een nummertje pure theorie weg: ,,alle misère zou in een paar maanden over kunnen zijn als we allemaal met elkaar een lager ekonomies deuntje zouden willen zingen.'' Hij heeft zoals altijd theoreties gelijk, maar hoe krijg je dat nou voor elkaar? Enfin vooral de P.C. premiers maakten gretig gebruik van de gelegenheid om op de T.V. te verschijnen. Je kunt nooit weten met de carrière van Jopie in onzekerheid. Dat verhaaltje dat alleen de P.C. partij zich op achterbakse manieren van falende leiders ontdoet is een sprookje, in Quebec zijn de Liberalen druk bezig om Claude Ryan met vervroegd pensioen z'n congé te geven.

• De nieuwe Egyptiese president Mubarak was in Washington, en zei dat het recht van de Palestijnen op onafhankelijkheid erkent zou moeten worden. Hij ging ook met de pet rond voor meer militaire hulp van Amerika. Zo op het oog lijkt dat bezoek van Mubarak natuurlijk een zuivere politieke aangelegenheid, maar voor de lezers van Calvinist Contact geven we hier de eigenlijke en ware aanleiding voor Mubarak's bezoek aan Washington. Het zat zo: Mevrouw Reagan had een nieuw servies gekocht in de uitverkoop voor $209.508,-. Ze had het nog nooit kunnen gebruiken, en ze zei tegen Ronnie: ,,kun je niet eens iemand uitnodigen zodat we dat nieuwe servies kunnen gebruiken.'' En Ronnie antwoordde: laten we die Mubarak es vragen, die is hier nog nooit geweest.''

• Tussen twee haakjes: Reagan had een mazzeltje van de week. Hij verkocht zijn huis in California met ruwweg een miljoen dollar winst. Wie 't breed heeft laat 't breed hangen, Nancy kan weer wat nieuwe bordjes kopen.

• In het Vredespaleis in mijn geboortestad gaat het Internationale Gerechtshof beslissen over de verschillen tussen Amerika en Canada ten opzichte van de visserij. En India en Pakistan die in de afgelopen 34 jaar drie keer oorlog hebben gevoerd met elkaar, gaan eens wat anders proberen: onderhandelen.

• Ten slotte; een volkomen onwetenschappelijke en zuiver subjectieve waarneming van deze schrijver: als ik zo mijn neus eens buiten de deur van mijn studeerkamer steek lijkt het er op alsof de prijzen iets naar beneden gaan. Er is althans een grond voor bevestiging van deze lekenkonklusie in een bericht van het Bureau voor de Statistiek waarin vermeld werd dat de prijzen voor grondstoffen naar beneden zijn gegaan. Er komen ook voorzichtig optimistiese ekonomiese berichten uit Amerika. Ik voel het aan mijn tenen: er zijn betere tijden op komst.

Carl D. Tuyl

Miljoen handtekeningen voor Russische joden

Kerkinformatie — Joden in de Sovjet-Unie verkeren in grote nood. Intimidatie van met name joodse leraren neemt toe, evenals het aantal processen dat tegen joden gevoerd wordt. Uitreisvisa voor Israel worden bijna niet meer afgegeven. Daarom is ook in de Gereformeerde Kerken (GKN) een handtekeningenactie begonnen die het moderamen van de november synode hartelijk heeft aanbevolen. De bedoeling is dat zoveel mogelijk kerkleden hun handtekening zetten onder een petitie, die het organisatiecomité heeft opgesteld om naar de Sovjetregering te sturen.

Gehoopt wordt op een miljoen handtekeningen. De petitie aan president Breznjev herinnert eraan dat de USSR de slotacte van Helsinki, alsmede het internationale verdrag inzake burger- en politieke rechten mede heeft ondertekend en vraagt:

Geef hen, die jarenlang trachten de Sovjet-Unie te verlaten het recht naar Israel te vertrekken.

Beëindig het gevangen houden en op andere wijze straffen van joden, die de wens geuit hebben zich met hun familie en volk in Israel te vestigen.

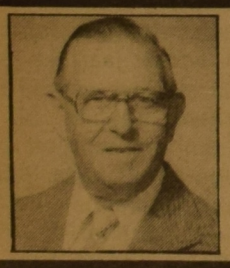
Beëindig de intimidatie van hen die hebreeuws doceren of studeren en stel joden in staat hun eigen cultuur en religie te handhaven en te ontwikkelen.

De ethnische pers maakt plannen voor een geschiedenisboek

(Canadian Scene) — De Canada Ethnic Press Federation begint aan een nieuw project — een geschiedenisboek over de groei van de ethnische pers in Canada. Het project is goedgekeurd tijdens de vergadering van de Federatie die in november in Ottawa is gehouden. Gedurende een aparte vergadering ontvingen de leden van het bestuur de hulp van Kerry Johnston, hoofd van het Multicultural Directorate, en van Stanley Zybala en Manuel DaCosta, ook van het Multicultural Directorate, in hun besprekingen over de publikatie van het nieuwe boek.

Problemen rond de ethnische pers werden besproken met verscheidene kabinetsministers, onder andere: posttarieven met de Hon. Andre Ouellet, Postmaster General, en advertenties van de regering met de Hon. Jim Fleming, Minister voor Multiculturalisme. De delegatie bestond uit: Dr. Kirschbaum; Michael Hykawy uit Winnipeg; Vladimir Mauko uit Toronto; Roy Mah uit Vancouver, en Eugene Oboroniw uit Montreal.

Dezelfde delegatie werd ook door Eerste Minister Trudeau ontvangen, en alle functionarissen en bestuursleden waren te gast bij de Hon. Lloyd Axworthy, Minister van Werkverschaffing en Immigratie, in de Ottawa Press Club. Later spraken leden van de Federatie ook met senatoren en leden van het Parlement.



J. VanHarmelen

De Joodse Sabbat II

Voorbereiding in de synagoge

Terwijl de vrouwen alles klaarmaken voor de feestelijke sabbatsmaaltijd, vertoeven de mannelijke leden der joodse gemeente in de synagoge in een plechtige eredienst, met een uitgebreide liturgie. Met elkaar ‚ontvangen zij de sabbat.' De liturgie daarvoor sluit aan bij het namiddaggebed dat voor deze gelegenheid met het avondgebed is gecombineerd.

De sabbat wordt door de gemeente ontvangen op liturgische wijze, gereciteerd worden Psalm 95-99, Psalm 29, het lied ‚Kom geliefde' — gedicht door Rabbi Shelomoh Halevi Alkabez — en Psalm 92 en 93. Het feestlied ‚Kom geliefde' begint met de binnenkomende koningin sabbat te huldigen. Ze wordt ingehaald als een bruid. Men hoopt dat de zoon van Isai, de Bethlehemiet, de Messias, verlossing zal brengen. Na elke strofe wordt er een refrein aangeheven: ,,Kom geliefde, de bruid tegemoet! Laat ons vrolijk de sabbat ontvangen!'' Dat refrein wordt niet alleen geciteerd door de voorzanger, de gehele gemeente neemt het over, en zingt het ook.

Eerst werd er dus een kort namiddaggebed gebeden, gevolgd door het ontvangen van de sabbat, en dan volgt het avondgebed.

Toen zo'n dienst door mij werd meegemaakt werden twee zegenspreuken, die het Sjema inleiden, uitgesproken. Het Sjema (Sjema betekent Hoor) vindt u in Deuteronomium 6:4 ‚Hoor, Israel: de Here is onze God; de Here is één! De ene zegenspreuk prijst de Vorst der wereld, die zelfs de schemering ordert en de tweede verheerlijkt de liefde van de verbondsgod tot Israel.

Na het Sjema worden weer enkele zegenspreuken uitgesproken. De eerste herdenkt de grote daden van de Here, waardoor Hij Zijn volk Israel verloste uit Egypte, en de andere wijst de gemeente er op dat zij moet bidden om een goede nachtrust. Daarna citeert men Exodus 31:16 en 17: ,,De Israelieten zullen de sabbat onderhouden, door de sabbat te vieren, zij en hun nageslacht, als een altoosdurend verbond, tussen Mij en de Israelieten is deze een teken voor altoos.''

Daarop volgt het zevengebed dat een gedeelte is van het zgn. achttien gebed, dat langzamerhand in de joodse traditie ontstaan is, en uit achttien gedeelten bestaat. Het zevengebed citeert strofe een, twee, drie, zestien, zeventien en achttien, en een zevende, in het midden tussen drie en zestien ingelaste, strofe, die speciaal over de sabbat handelt. Dan zegt men hardop het schriftgedeelte van Genesis 2:1-3 — op de zevende dag had God Zijn werk voltooid, op de zevende dag rustte God van al het werk, dat Hij gedaan had, en God zegende de zevende dag en heiligde die.

Dan maakt men God groot: Zijn Woord was een schild voor de voorvaders, Zijn Woord maakt de doden levend, Hij heiligt de sabbat, en geeft Zijn volk rust. Men last ook nog een gedeelte in over het gebruik van de sabbatslichten, want geen man gaat naar de synagoge zonder dat hij aan de vrouw des huizes opdracht gegeven heeft om de sabbatslichten te ontsteken. Citaten uit de Talmoed moeten dit benadrukken.

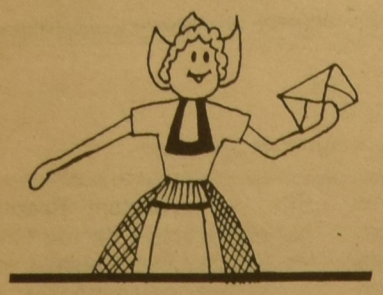
Twee gebeden en een ceremonie kregen een belangrijke plaats in de liturgie. Het ‚Kaddiesj (geheiligde) Gebed van Israel' dat soms voorafgegaan wordt door een meditatie (men heeft in het bijna 700 bladzijden grote ‚Sabbath and Festival Prayer Book' de keuze uit twee) en door een ander gebed (men heeft de keuze uit vier). Het wordt ook steeds gebeden als de rouw in de synagoge wordt gebracht.

Tegen het einde van de dienst wordt de sabbat gewijd. Het is een levendige huldiging van God die de Koning is van het heelal, en de vrucht van de wijnstok heeft geschapen. De Rabbi drinkt bij die gelegenheid een beetje wijn uit een beker van edel metaal. Men noemt deze ceremonie de Kiddoesj (wijding).

Voor het dankgebed spreekt de Rabbi, het wordt een ‚boodschap' genoemd. Toen ik de dienst meemaakte sprak hij over de annexatie van de Golan Heights door Israel. Toen volgde het Alenoe-Gebed. Alenoe betekent: het past ons (om de enige God te verheerlijken). Na enkele afkondigingen, zingt de gemeente een doxologie ‚Adon Olam, Heer der wereld, opperste Koning (5 coupletten).

Dan schaart men zich rond verschillende tafels, nuttigt allerlei lekkernijen, die door de vrouwen gemaakt zijn. Er zijn ook enkele vrouwen aanwezig die voor alles en nog wat zorgen. Men drinkt uit kleine glaasjes een beetje wijn, en wenst elkaar een ‚Goede sabbat.' Die thuis een gezin hebben dat wacht, gaan vlug naar huis, anderen blijven om te discussieren over de annexatie van de Golan Heights!

Uit Nederland



□ Radio Nederland: Bij de Rijksmunt in Utrecht heeft koningin Beatrix de eerste gulden met haar eigen afbeelding erop geslagen. De nieuwe guldens worden half februari in omloop gebracht en dat is bijna twee jaar na de inhuldiging van de vorstin. In de loop van dit jaar volgen de munten met een andere waarde. In totaal worden er 350 miljoen geslagen. De afbeelding is ontworpen door de industrieel vormgever Ninaber van Eyben. Er was veel kritiek op het ontwerp, omdat slechts het halve gezicht van de koningin getoond wordt. Op de plaats van het achterhoofd, staat de tekst ,,Beatrix, koningin der Nederlanden.''

□ De Amsterdamse politie heeft in het jongerencentrum Paradiso een einde gemaakt aan een tentoonstelling waar onder andere geheime Nederlandse militaire documenten te zien waren. De tentoonstelling was georganiseerd door de anti-militaristische actiegroep Onkruit. Die actiegroep had de documenten buitgemaakt tijdens een bezetting van het Provinciaal Militair Commando in Amsterdam.

□ Tot grote teleurstelling van velen, komt er ook dit jaar geen Friese Elfstedentocht, omdat de dooi plotseling is ingevallen. Een groep van negen schaatsliefhebbers hebben evenwel hun eigen Elfstedentocht gereden. Ze constateerden dat het ijs hier en daar te dun was om er grote groepen schaatsers op toe te laten, zoals normaal bij een Elfstedentocht gebeurt. Dit jaar zouden ongeveer 16.000 mensen meerijden.

□ In een recent nummer van Tijd legt columnist Herman Hofhuizen uit waarom hij ook wel zou willen emigreren: ,,Een van de redenen waarom ik wel eens denk in het verkeerde land geboren te zijn is dat weerkerende gezeur over de vraag of de Elfstedentocht nou zal doorgaan of niet. Van Nieuwjaar, of van de Keukenhof ben je tenminste zeker, maar de Elfstedentocht is steeds maar weer het onderwerp van een periodiek optredende discussie.''

□ Het bestuur van de Partij van de Arbeid heeft op twee punten ernstig bezwaar tegen de regeringsplannen om de uitkeringen bij ziekte te verminderen. Het bestuur wil een aparte regeling voor langdurig zieken en het kant zich tegen een eenmalig ongedaan maken van afspraken in de cao's die aanvulling van het loon bij ziekte mogelijk maken. Het Partij van de Arbeid-bestuur adviseert in plaats hiervan een verhoging van de ziektewetpremie. Het dringt er verder op aan dat het kabinet, tegelijk met de beslissing over de ziektekosten, met een meerjarig werkgelegenheidsplan zal komen. Volgens de socialisten passen daarin meer inkomsten voor de staat uit het aardgas en herziening van de kinderbijslag, in die zin dat die afhankelijk wordt van de hoogte van het inkomen. In dat laatste ziet ook de socialistische tweede kamerfractie wel wat.

Bij de grensovergang Bergh kwamen de laatste 42 vrachtwagens van het Polen-konvooi in Nederland terug. Zij werden opgewacht en toegewuifd door familie, vrienden en vele belangstellenden.

□ In Den Haag is de Nederlandse Stichting Hulp Polen opgericht. Zij wil alle bestaande en toekomstige hulpacties voor de Poolse bevolking coördineren. Ook moet ze dienen als centraal informatiepunt waar nauwkeurig wordt bijgehouden welke hulp het meest urgent is en in welke streken van Polen. Allereerste doelstelling van de Stichting is te proberen de Poolse bevolking door de winter te slepen. Daarbij wordt vooral gedacht aan zieken, bejaarden, ondervoede kinderen en — als de Poolse autoriteiten meewerken — aan gevangenen. Voorzitter van de Stichting Hulp Polen is Tweede Kamervoorzitter Dick Dolman. In het bestuur zijn werkgevers — en werknemersorganisaties, het Rode Kruis en de Roomskatholieke kerk vertegenwoordigd. Gehoopt wordt dat de Nederlandse protestantse kerken zich ook bij de Stichting zullen aansluiten. Ze hebben wel meegeholpen aan de oprichting.

□ In Nederland komt binnenkort een eind aan het opjagen van woonwagenbewoners van de ene gemeente naar de andere. De Eerste Kamer is akkoord gegaan met een wetsontwerp waarin wordt bepaald dat gemeenten geen woonwagens meer van hun grondgebied mogen verwijderen, zonder dat vaststaat dat ze ergens anders een plekje kunnen vinden. In sommige gevallen mogen nog wel woonwagens worden verwijderd, maar daarvoor moet dan toestemming worden gegeven door het betrokken provinciebestuur. De Tweede Kamer had de kwestie, door het kamerlid Van Ooyen van de PvdA als iniatief-wetsontwerp ingediend, al in september goedgebeurd.

De Kruisbanier

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Ouder worden

De wereld om mij heen wordt stiller.
Steeds vaker zie ik advertenties staan
Van vrienden en bekenden die reeds stierven,
En denk ik, hier had mijn naam kunnen staan.

Wat lijkt het al weer lang geleden
Dat ik nog met ze speelde op de straat,
En toen we trouwden, en ook kinderen kregen.
Is het nu waar, dat tijd steeds vlugger gaat?

Ik ben wel dankbaar Here, voor mijn leven
En dat mijn naam daar nog niet werd geplaatst.
Maar toch voel ik me dikwijls eenzaam,
En jonge mensen hebben altijd haast.

Ze gunnen zich geen tijd meer om te luisteren,
Misschien herhaal ik vaak wat ik vertel.
Ik kan het mij niet meer zo goed herinneren.
En ja, wellicht verveel ik hen dan wel.

Het oude en vertrouwde is verdwenen,
Heer, ik verlang vaak naar de jongste dag.
Steeds minder mensen die ik deze jaren
Nog altijd bij hun voornaam noemen mag.

Blijft U me heel nabij, o trouwe Hemelvader.
Bij u is liefde, aandacht en geduld.
Dit mag ik immers als een troost nog weten:
Dat U wel altijd naar me luisteren zult.
Mrs. Koffeman-Zijl,
in de kerbbode van de II Sarnia Chr. Ref. Church

Uitkering bij overlijden uit CPP

(Canadian Scene) — Volgens een onlangs ondernomen studie wordt jaarlijks ongeveer $5 miljoen waarop mensen recht hebben bij het overlijden van echtgenoot (e) vanwege het Canada Pension Plan niet opgenomen. De Minister van Gezondheid, Monique Begin, heeft haar departement opdracht gegeven het publiek te wijzen op de rechten op uitkering die mensen hebben die aan het CPP bijdragen of bijgedragen hebben. Als iemand overlijdt en de betreffende persoon heeft aan het CPP bijgedragen, dan heeft de overlevende echtgenoot (e) of nabestaanden recht op een uitkering.

Er moet echter premie betaald zijn over een periode die minstens gelijk staat aan eenderde van de zg. contributory periode (een periode die begon in 1966 toen het CPP begon, of sinds het bereiken van de 18-jarige leeftijd), en in ieder geval, voor een periode van tenminste drie jaar.

Bestel C.C.
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Dutch

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BIRTHS

ATSMA: With praise and thankfulness to God, we, Harold and Judy Atsma, rejoice in the birth of our son, JOHN STANLEY, born January 13, 1982, weighing 9 lbs. 15 1/2 oz. A brother for Sarah. John is the 3rd grandchild for Stan and Alice VanderMeulen of Abbotsford, 36th grandchild for Jan Atsma of Siegerwoude, Friesland and 3rd great-grandchild for Joyce VanderSchaaf of Brampton.
34009 Sim Rd., R.R.#1, Matsqui, BC V0X 1S0

deZOETE: We delight in the birth of our son and brother, MATTHEW EDWARD WILLIAM, a covenant child. Born December 29, 1981, Matthew is a new grandson for Mr. and Mrs. E. Kamminga of St. Catharines and Mr. and Mrs. H. deZoete of Brampton. Thanks be to God for this gift of new life!
Henk, Anna and Johan de Zoete, 21 Kerr Ave., Chatham, ON N7M 1B8

DUIKER: With joy and thankfulness to God, we, Chris and Joanne, are proud to announce the birth of our first child, a son, CHRISTIAAN JOHN, born January 4, 1982. Grandparents are Mr. and Mrs. C.J. Duiker of Guelph, Ont. and Mr. and Mrs. J.G. Visscher of Wallenstein, Ont.
41 Raglan St., Guelph, ON N1H 2S4

HAVEMAN: Dick and Alice thank God for the safe arrival of TINA on January 13, 1982. A welcome sister for Joanne, Grace, Bonnie, Walter, and Nicholas. Tina is the 30th grandchild for Mrs. Grace Haveman and the 15th grandchild for Mr. and Mrs. Nick Klynstra.
R.R.#1, St. Ann's, ON L0R 1Y0

HOOGENDOORN: "O sing to the Lord a new song, for he has done wondrous things" (Psalm 98:1).
With great joy and thanksgiving to God, the giver of life, we, John and Nellie Hoogendoorn, announce the birth of our second child, MICHAEL ALBERT. He was born on December 2, 1981, weighing 8 lbs. 14 oz. A brother for Nathan and second grandchild for Mr. and Mrs. John Hoogendoorn and Mr. and Mrs. Albert Valkenburg.
Box 622, Clinton, Ont.

HORENSMA: Barry and Clara give thanks to God, the giver of life, for the safe arrival of their third daughter, a little princess called SARAH KIMBERLEY. She was born on January 13, 1982 and weighed 8 lbs. 14 oz. She has been lovingly welcomed by her sisters Christy and Rosanna. Grandparents are Mr. and Mrs. B. Horensma and Mr. and Mrs. S. Slager.
R.R.#5, Woodstock, Ont.

LANGENDOEN: We, John and Jocelyn, thank and praise God for the gift of another healthy son, DARRYL ROBERT born on January 31, 1982 and weighing 9 lbs. 6 1/2 oz. A little brother for Christopher, 2nd grandchild for Mr. Bas Langendoen and 5th for Mr. and Mrs. John Voortman. Another great-grandchild for Mrs. B.A. Langendoen and Mr. and Mrs. John Voortman, Sr.
P.O. Box 116, Fenwick, ON L0S 1C0

BIRTHS

LANGENDOEN: Andy and Rhea thank the Lord for bestowing in their care a baby boy, DANIEL ARIE, 8 lbs. 13 oz., February 2, 1982. He is the 4th grandchild for Mr. and Mrs. Peter Hessels of Dunnville, Ont., and the 3rd for Mr. Bas Langendoen of Welland, Ont. He is also the 4th great-grandchild for Mrs. B.A. Langendoen Sr. of St. Catharines, Ont.
39 Harcove St., St. Catharines, ON L2N 1W7

ROMKEMA: We thank God for the gift of a healthy baby boy, born on Tuesday, February 2, 1982. A brother for Ryan. We have named him ERIK DAVID. He is the 16th grandchild for Mr. and Mrs. Richard Romkema of Rexdale, and the 2nd grandchild for Mrs. Elizabeth LeBid, of Brantford.
Albert and Elizabeth Romkema, 246 Shaughnessy Blvd., Willowdale, ON M2J 1K7

ZWART: We thank the Lord for the birth of our second daughter, MICHELLE ANNE, born January 19, 1982. Thankful parents are Pete and Irene Zwart.
67 London Rd., Hensall, ON N0M 1X0

ANNIVERSARIES

1947 1982
35th Wedding Anniversary
With joy and thankfulness to our God, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

HENRY and BRENDA DE JONGE
We thank the Lord for parents who love him.
Harry & Mary; Mark, Michael, Melanie, Melissa
Bernard & Nell; Sara, David, Jessica, Rhoda
Jerry & Mary; Barbie, Robert
Linda & Bert; Eric, Brenda, Colleen
Home address: 311 Riddell St., Woodstock, ON N4S 6N8

1957 1982
February 22
Proverbs 3:6
We thank God for our parents who not only love each other and their children but who first of all love the Lord.

TONY and CORNELIA DYKXHOORN
(nee DeGroot)
Happy 25th Wedding Anniversary, Dad and Mom.
Lots of love from your children:
Rick & Sue Dykxhoorn — Culloden
Harry (& Marilyn Ypma) — at home
Cynthia & Ralph Aukema — Chatham
Betty-Anne & John Werkema — Embro
Albert (& Sue Windhorst) — Hamilton
Family and friends are invited to an open house on Monday, February 22, 1982, all day long. Best wishes only, please.
Home address: R.R.#1, Brownsville, ON N0L 1C0

1957 1982
February 15
We are happy to announce the 25th Wedding Anniversary of our parents,

ALBERT and CATHERINA KRAMER
(nee Meyer)
May God continue blessing them in the years to come.
With love and congratulations from their children:
Kate & Henry Pops — Winnipeg
Donna & Neil Dyck — Winnipeg
Pat & Edward Westerneng — Winnipeg
Diana — at home
Bill — at home
Rudy — at home
Albert — at home
Home address: 8204 Kipling Ave., Woodbridge, ON L4L 2A4

OBITUARIES

"In my Father's house are many mansions; if it were not so, I would have told you so, I go to prepare a place for you" (John 14:2).
On February 2, 1982, our Lord called to himself our dearly loved wife, mother, grandmother and great-grandmother,

EMMY DE HAAN
(nee Ramaker)
in her 77th year.
Beloved wife of Henry de Haan.
Dear step-mother of:
Kathy & Monty Eastman — Brantford, Ont.
Jackie & Bill Bruinsma — St. Catharines, Ont.
Diane Hagan — Calgary, Alta.
Alice & Dirk Staring — Toronto, Ont.
11 grandchildren and 3 great-grandchildren. Dear aunt of Henry and Eve Ramaker — St. Catharines, 2 nieces in Holland.
Home address: 11 Youngblut Ave., St. Catharines, ON L2N 1M9

"Those who wait upon the Lord shall renew their strength; they shall mount up on wings as eagles, they shall run and not be weary, they shall walk and not faint" (Isaiah 40:31).
In his infinite wisdom, the Lord took unto himself our dearly beloved daughter, fiancee, sister, sister-in-law, and aunt,

BERTHA KIERS
at the age of 26.
Sadly missed by her parents: John and Diena Kiers
and fiancee: Jacob Huyer — Barrie, Ont.
Nick & Marlene; Michael, Sandra, David — Grimsby, Ont.
John
Wilfred & Connie
Andre' & Geri De Jong (girlfriend)
Grace
The funeral took place from the Riverside Chr. Ref. Church of Wellandport on January 19, 1982. The Reverends H. Katerberg and H. Bierman officiated.
Home address: R.R.#3, Elcho Road, Wellandport, ON L0R 2J0

"By grace are ye saved, through faith. And that not by yourselves it is the gift of God" (Eph. 2:8).
Newmarket, Ont.
On January 25, 1982, the Lord took unto himself, after a rather short but serious illness, our beloved brother, brother-in-law and uncle,

JACOB MAAN
at the age of almost 70 years and after 50 years of marriage.
He is survived by his loving wife, Cathrine (nee Vander Kooy),
and children:
Sjaan & Leen Struyk — Nootdorp, Holland
Nel Maan — Apeldoorn, Holland
Jan & Nel Maan — Newmarket, Ont.
Margaret & Theo Douma — Brantford, Ont.
Joanne & Cor Van Vliet — Newmarket, Ont.
nephews & nieces

February 14, 1932 January 20, 1982
"Those who trust in the Lord are like Mount Zion, which cannot be moved, but abides forever.
As the mountains are round about Jerusalem,
So the Lord is round about his people,
From this time forth and forever more" (Psalm 125:1,2).
Suddenly on January 20, 1982 the Lord took unto himself our beloved husband and father,

PIETER CORNELIS SCHALK
Beloved husband of Joanne Schalk (nee Pranger).
And dear father to:
Frank
Karen & John Graansma (boyfriend)
John
Beloved son of Mrs. Gerda Schalk.
R.R.#1, Denfield, ON N0M 1P0

OBITUARIES

Suddenly, only nine days after his father passed away, it pleased the Lord also to take unto himself our beloved son, brother, brother-in-law and uncle,

PIETER CORNELIS SCHALK
at the age of 49.
May God sustain his wife and children with the sure knowledge that Dad and Piet are with him in heaven.
Dearly missed by Mother (Mrs. G. Schalk)
Tom & Tina Schalk
Corry Schalk
Nell & Mac McGugan
Peter & Becky Schalk
Nancy & John de Boer
Bert & Janice Schalk
Maria Schalk
Ina & Herman Vanderhill
Anne & Rienk Feddema
and nieces and nephews
R.R.#1, Denfield, ON N0M 1P0

"There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death" (Romans 8:1,2).
Our gracious God has delivered from his suffering our beloved husband, father, and grandfather,

CORNELIS ADRIANUS VANDERGUGTEN
He became 68 years.
"...the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Romans 8:18).
Maartje Vandergugten-Vooijs — Surrey
Nick & Femmy Admiraal; Kim, Nicolette, Mark, Christopher — Surrey
Neil & Henny Vandergugten; Elizabeth, Grace, Adrian, Johanna — Abbotsford
Texie & Isolde Vandergugten — Abbotsford
John & Ina Vandergugten; Ken, Cornelis, Jacqueline — Abbotsford
George & Linda Vandergugten; Karen, Marlene, James, Sandra — Langley
Rob & Yolande Vandergugten; Joanna, Jennifer — Coquitlam
Ed & Lori Vandergugten — Vancouver
January 26, 1982.
12665 - 54th Ave., Surrey, BC

TEACHERS NEEDED

Ontario

BARRIE: Timothy Christian School invites applications for the position of **principal** for the 82/83 school year. Please submit applications and resume before March 1, 1982 to: Mrs. Hilda Dykstra, Secretary of the Ed. Committee, c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1. Phone: (705) 726-6621 (school) or (705) 728-0968 (home).

BRANTFORD: Brantford Christian Elementary School invites applications for possible openings in the **primary** and **intermediate** grades for the 82/83 school year. Applicants with French and/or music experience preferred. For application and information, please contact: Mr. C. VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school) or (519) 752-4100 (home).

BURLINGTON: Trinity Christian School invites applications for positions in the **primary, junior,** and **intermediate** divisions. For applications and information please contact: Mr. M. Elzinga, principal, Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone: (416) 634-3052 (school).

TEACHERS NEEDED

BROCKVILLE: City of the Thousand Islands. The John Knox Christian School will have two openings in September, 1982 due to retirement of present staff members. We invite applications for a) **principal-teacher** for the **intermediate grades** and b) **teacher** for the **junior grades.** For information and/or applications, contact: Mr. Gary Endhoven, Principal, John Knox Christian School, 137 Pearl St. E., Brockville, ON K6V 1R2 or phone: (613) 345-1101.

CHATHAM: Chatham District Christian Secondary School invites applications for possible openings in various areas such as the **sciences, history, geography, Bible, guidance, music,** and **English.** We are looking for dedicated teachers who are challenged by the demands of teaching in a smaller high school. We also invite applications for a **vice-principal** position. This position has a heavy emphasis on curriculum development and coordination. Please inquire or apply to: H. Kooy, Principal, Chatham District Christian Secondary School, 90 Park Ave. E., Chatham, ON N7M 3V4 or phone: (519) 352-4591 (school), (519) 354-9528 (home).

FRUITLAND: John Knox Memorial Christian School in Fruitland, requires a **1/2 time remedial teacher** starting in May of the present school year and continuing in the school year 82/83. Inquiries should be directed to: William Slofstra, Principal. Phone: (416) 643-2460 and application and resume sent to: P.O. Box 27, Fruitland, ON L0R 1L0

GEORGETOWN: Georgetown District Christian School invites applications for possible openings for **all the levels** for the start of the 1982-83 season. For applications and information call: Mr. George Petrusma, R.R.#1, Georgetown, ON. School phone number: 877-4221; home phone number: 877-6444.

GUELPH: John Calvin Christian School invites applications for possible **full-time** and **part-time** openings. Spirit-filled, hard working teachers who wish to become part of an active team in this University town are asked to contact: Jake Vriend, c/o John Calvin Chr. School, 290 Water St., Guelph, ON N1G 1B8 or phone: (519) 824-8860 (school) or (519) 836-6507 (home).

ORILLIA: Orillia Christian School is accepting applications for a possible opening in our **junior division**, in either a 3/4 or 5/6 combination. Send all inquiries to Orillia Christian School, Box 862, Orillia, ON L3V 1G6, c/o Mr. H. Marcus, Principal.

STRATFORD: Stratford and District Christian School has an opening for a **multi-grade primary teacher** commencing September, 1982. Please forward inquiries to: Mr. A.J. VanderStoel, Principal, Box 276, Stratford, ON N5A 6T1 or phone: (519) 271-7292 (school) or (519) 284-1031 (home).

STRATHROY: John Calvin Christian School of Strathroy, invites applications for an opening for the position of **principal** for the 82/83 school year. Our school has kindergarten through 8 plus a remedial program. Applicants should be innovative in curriculum development and be able to provide leadership in a community that seeks to continually develop the character of Christian education in Strathroy. Please send application and resume to: Mrs. Grace Paas, Secretary to the Board, R.R.#6 Strathroy, ON N7G 3H7. Phone: (519) 245-1934 (school); (519) 245-0528 (home).

Classified Advertising

TEACHERS NEEDED

LONDON: London District Christian Secondary School, 24 Braesyde Ave., London, ON N5W 1V3. Phone: (519) 455-4360. Qualified teachers are invited to submit applications, including references, academic transcripts and resume, for positions in **biology** and **fine arts.** Additional vacancies are possible. Please send your application to: W. Drost, Principal.

ST. THOMAS: Ebenezer Christian School invites applications for the following possible positions: one **kindergarten** and **relief** teacher, one **primary** teacher, one **intermediate** teacher; ability to teach music would be an asset. Send letters of inquiry to: Mrs. T. Oegema, Secretary of Education Committee, P.O. Talbotville, ON N0L 2K0 or phone: (519) 633-0514.

TORONTO: Toronto Central Christian School is inviting applications for a **primary teacher** (grades 1 through 3). Duties to commence in **March 1982.**
We are also soliciting applications for the position of **teaching principal** for the 1982-83 school year. Please direct applications and resumes to: Miss Hilda Roukema, principal, 55 Salisbury Ave., Toronto, ON M4X 1C5. Phone: (416) 968-2036 (school).

WOODSTOCK: John Knox Christian School will have a vacancy in one of the **primary grades** for the 1982-83 school year. Ability to teach music would be an asset. Please send your applications to: R. Vanderploeg, Principal, John Knox Christian School, 800 Juliana Dr., Woodstock, ON N4S 7W3 or phone: (519) 539-1492.

WYOMING: John Knox Christian School will have an opening in the **grades 1 and 2** class, 22 pupils, and probably in the **grades 4 and 5** class, 25 pupils, for September, 1982. Please send resume or inquiries to: William Hordyk, Principal, Box 81, Wyoming, ON N0N 1T0 or phone: (519) 845-3112.

Alberta

RED DEER: Red Deer Christian School, 14 McVicar St., Red Deer, Alberta, Canada T4N 0M2, phone: 346-5795. Our school invites inquiries and applications for possible openings in **elementary/junior high school.** For information and applications you are invited to write to: Mr. A Lutgendorff at the above address.

British Columbia

DUNCAN: Duncan Christian School invites applications for a **grade 3 - 4** teaching position, commencing April 1, 1982. Appointment could possibly become permanent.
Inquiries are also invited for a Junior Secondary **English/Social Studies** teaching position for the 1982/83 school year. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, B.C. V9L 3X9. Phone (604) 746-5341.

LANGLEY: Langley Christian School needs dedicated, Christian teachers for **grades 2,4** and **remedial education.** Preference to teachers with ability to teach French and with experience. We will be moving into our new 8 classroom building. Send resume to: H. Navis, c/o Langley Christian School, 21713 50th Ave., Langley, BC V3A 3T2 or call: (604) 533-2222.

SMITHERS, B.C.: The Smithers Christian School Society has openings for 1982-83 in the areas of **Business** and **Social Studies** on the Highschool Campus, and possible openings in the **Elementary School.** Please send inquiries and applications to: Mr. R. Moeliker, principal, Box #3635, Smithers, BC V0J 2N0. Phone: (604) 847-4238 (school).

TEACHERS NEEDED

Trinity Christian School

invites applications for the position of

principal

for the start of the 1982-83 school year.
Trinity has K through 8 with 7 full-time and 2 part-time teachers.
For applications and information contact:
The Chairman of the Education Committee,
Mr. John Streefkerk,
c/o Trinity Christian School,
650 Walker's Line, Burlington, ON L7N 2E7
(416) 634-3052 (school) *or* **(416) 336-2291** (home)

Lambton Christian High School

is seeking applications for the following positions for the school year 82/83:

- **vice-principal** — with both teaching and administrative duties
- **French major**
- **history major**
- **English, music, art and Bible**

or any combinations of the above.
Submit resume to the school at:
295 Essex St., Sarnia, ON N7T 4S3
Phone: (519) 337-9122

Toronto District Christian High School

will have openings in the following subject areas for the 1982-83 school year:

✓ **English**
✓ **geography**
✓ **business education**
✓ **mathematics**

Please send applications with resumes to:
Mr. William Barneveld, Principal,
7900 Kipling Ave., Woodbridge, ON L4L 1Z5
Phone: (416) 851-1772

Beacon Christian High School

in
St. Catharines, Ontario
invites applications for possible opening in the following areas:
History (or history/geography)
Music
Typing (and commercial subjects)
We invite you to send inquiries, applications, and resumes to:
John Vriend, Principal,
Beacon Christian High School,
2 O'Malley Dr., St. Catharines, ON L2N 6N7
Phone: (416) 937-7411

Alberta

The Calgary Christian School

invites applications for the following possible openings in teaching positions for 1982-83:

- **Primary** (applicants with music education will have preference)
- **Remedial**
- **Junior High — Language Arts**
- **Junior High — Math, Science**
- **Secondary Business**
- **Senior High Counseling**
- **Vocal and Instrumental Music**
- **Senior High — Social Studies**
- **Senior High — French**

Arrangements can be made for interviews in Ontario, Michigan and Iowa around March 1, 1982.
Please inquire or apply to:
Ulrich Haasdyk, Principal
Calgary Christian School
2839 49th Street, S.W., Calgary, AB T3E 3X9
Phone: (403) 242-2896 (school)

Immanuel Christian School

in Lethbridge, Alberta
is now accepting applications for the 1982/83 school term.
Our school currently offers christian instruction to 675 students in kindergarten through grade 12.
We have definite openings in the following areas:
High School — social studies and English
Junior/Senior High — industrial arts and home economics
grade 3 grade 4
librarian special education
If you are interested in becoming part of a staff that attempts to proclaim the lordship of Jesus Christ in education, then apply today!
Send all correspondence to:
Mr. H. Konynenbelt, Principal,
Immanuel Christian School,
802 6th Ave. N., Lethbridge, AB T1H 0S1
or call: 328-7195 or 328-4783

TEACHERS NEEDED

EDMONTON
Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

kindergarten
elementary — primary and upper
junior high — language arts, social studies, math, French, art, drama (or combinations thereof)
high school — industrial arts, counsellor, business education, math, chemistry (or combinations thereof)
assistant principalship — elementary junior high

We have the added services of two curriculum coordinators; for grades K - 6 and 7 - 12. The four schools in our system also have a number of staff members as resource teachers for the system.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects His claim on life, is fertile soil in which to grow personally and professionally.

The **Edmonton Christian School** community, with over seventy teachers, continues to plan for good facilities, positive working conditions, and an attractive salary schedule. Educators interested in joining a community which seriously reflects upon its educational perspectives, are invited to contact us.

H.P. Visscher
14345-McQueen Road, Edmonton, Alberta T5N 3L5
Telephone: (403) 455-8515

British Columbia

Pacific Christian School

671 Agnes St., Victoria, B.C. V8Z 2E7
Due to expansion we **need**
4 additional teachers for September, 1982
Grade 1 **Grade 2-3** **Grade 4** **Secondary/French, Art**
Interested teachers are invited to contact the Principal:
Mr. R. Sutton
(604) 479-9365

The Houston Christian School Society

invites applications for the following teaching position for 82/83,
grade 5/6 home room
with
science grade 7 through 10
Houston Christian School is located in the beautiful Bulkley Valley in central B.C.
Contact the Principal
H. Vandermeer, Box 237, Houston, B.C. V0J 1Z0
(604) 845-7736 (school) *Phone:* **(604) 845-7907 (home)**

Fraser Valley Christian High School

Serving several communities in the eastern and southern parts of the greater Vancouver regional district, provides christian education for 370 students in grades 8 through 12.
We have definite openings for the 1982/83 school year in the areas of:
Mathematics
Science — general, chemistry, physics
Business education — typing, accounting
and possible openings in other major subject areas, requiring a background of several majors and/or minors and a broad range of interests.
Join us in sharing with our students and staff the vision that God's love, given us in Jesus Christ, calls us to serve him with gratitude in all areas of life.
We invite you to send your application with resume, references, and credentials to:
15353 92nd Ave., Surrey, B.C. V3R 1C3
For further information contact:
F. Herfst, Principal
604-581-1033 (school) or **604-524-6753 (home)**

Abbotsford Christian Secondary School

has possible vacancies in the following areas:

Commerce	**Art/Music**
French	**Home Economics**
English	**Girls P.E.**

Our fully equipped secondary school offers a comprehensive Christian education for 265 students in grades 8 through 12.
Teachers wishing to become part of a dynamic, growing Christian school system in the hub of the Fraser Valley, are invited to apply. The ability to teach in more than one of the above subject areas is an asset.
Send resume and references, along with applications to:
J.A. Messelink, Principal
P.O. Box 182, Abbotsford, BC V2S 4N8
Tel: (604) 859-5528

Classified Advertising

PERSONAL

Female in southwestern Ontario driving to B.C. wishes passenger to share expenses (preferably female). Leaving mid-April. After 6 p.m. call **[519] 482-3539.**

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

HELP WANTED

Triple C. Imports, Calgary, Alberta, requires a **secretary** to do a variety of office jobs. Applicant must be a self-starter and have excellent typing and communication skills. To apply call: Jack Scholtens (403) 239-3374 evenings.

NEERLANDIA: Journeyman mechanic required for Co-op Service Centre; experience necessary in diesel and gas engines, welding an asset; Top wages, and good working conditions. For more information contact Gen. Manager, Neerlandia Co-op Ltd., T0G 1R0 or phone: 674-3020

2 single persons to work on large cash crop farm in southern Alberta, starting April 1, private housing supplied; references required. Phone **[403] 345-3156** or write: Box #1314, Coaldale, AB P0K 0L0

PERSONAL

Young man would like to meet and correspond with a devoted young Christian woman, 32 years of age or younger; in southern Ontario. Replies to: Box #4669, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Chr. Ref. gentleman in Manitoba, single, age 54, would like to meet Christian lady up to age 40, widow or divorced O.K.; children welcome. Box #4671, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

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Pipe organs

Organs with 20 stops;
Organs with 13 stops.

These organs are in excellent shape and fully warrantied.

For more information, write:
Koppejan Pipeorgans
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Farm for Sale
3 miles from Smithville; 100 acre dairy farm; excellent land; modern home; cattle barn; 3,450 sq. ft.; good drive-in shed. Apply to: Mrs. H. Dubbink, R.R.#1, Smithville, ON L0R 2A0. Phone: (416) 957-7386.

EMPLOY WANTED

Single, 26-year-old, Dutch, young farmer, Reformed, would like to work for a year on a Canadian farm with livestock (cattle) and fieldwork. Since the aim is to get some insight into Canadian farming, good conditions and relationship more important than high wages. Write or phone: John den Boer, R.R.#2, Port Perry, ON L0B 1N0 or phone: (416) 985-8278.

Male; job wanted on a **farm**; general work; wants to learn; ready to work immediately. Write: Box #4673, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

19-year-old agricultural student seeks job on any **farm** in Ontario (if possible); has experience in milking and machinery; will be finished school the first week of April. Phone: (519) 462-2802 and ask for Bernard.

Young graduate from Fanshawe College in Child Care Worker Program will be looking for full-time employment working with **emotionally disturbed children or adolescents** in April, 1982. Has experience with both and is willing to re-locate. For further information contact: Liz Reinink, 339 Spruce St., London, ON N5W 4N2 or phone: (519) 453-1078.

16 year old male is seeking employment on a **farm** or will do anything; can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

REAL ESTATE

Industrial Building for Sale: (#6 Hwy., Durham, Ontario); in excellent condition; 11,000 sq. ft. on one level, flat roof, office at front; loading ramps; building may be split for 2 separate industries; $215,000, terms available. Call D. Baxter, (519) 369-3103 or 369-2414.
John J. Coutts Ltd. Realtor
Box 298, Durham, ON N0G 1R0

73,000 CAGE LAYERS: production quota; fully automatic; 10 room home; all buildings in excellent condition; good financing available.
4,500 BROILER BREEDERS: 122 acre sandy soil; 12 acres asparagus planted; FCC mortgage.
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185 ACRE: dairy, registered Holsteins; quota and equipment; 2 homes; or land and buildings only.
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Keith Miller Realty
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[416] 774-7624
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CAGE LAYERS
South edge of Stratford: Very attractive property in a good area; 54,000 yearly pullet growing operation; floor barn e F.S.S. cage barn; beautiful renovated brick home; 10 acres land; 9 1/4% F.C.C. mortgage; estate sale.
FIRST TIME OFFERED — 10,760 Basic, 7, 551 production quota; new barn 1981; automatic feeding; 75 acres land; newer 1 floor home, 2900 heat unit area, Huron County; very nice operation; vendor will hold mortgage.
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Other operations large & small. Call: Ches Counsell, (519) 537-3526 8 a.m. or evenings.
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PETER DAMSMA,
R.R.#5, Clinton, ON
Phone: 519-482-9849

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Which couple would like to exchange their car and cabin-trailer (caravan) or motor home in Ontario for a car (Peugeot 504) and caravan (Solifen) in The Netherlands, from July 19 until August 15, 1982? Phone: (416) 987-5224 or write: A. Vanderspruit, R.R.#2, Newcastle, ON L0A 1H0

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COTTAGES

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The Van Gelders
BLUE WATER ACRES,
Box 34, R.R.#4, Huntsville,
Ontario P0A 1K0
Telephone: (705) 635-2880
or Toronto (416) 223-4012.

FOR RENT

LONDON, Ont: We have for rent during June, July and August our fully furnished home; 3 bedrooms, screened-in porch, large shady lot, very reasonable rate. Box #4672, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

OPPORTUNITY

Well-known Mechanical Company in Guelph, Ontario wants to expand and add an electrical division to their present operation.
The Company is presently engaged in all types of heating - air-conditioning and plumbing, in new construction and retrofit market.
Applicant must have full knowledge of all phases of the electrical construction industries.
This position is offered on a shareholding basis. Some capital is required.

All inquiries will be held in strict confidence.
Please reply to:
Box #4670, Calvinist Contact,
99 Niagara St., St. Catharines, ON L2R 4L3

AACS / Institute for Christian Studies

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Director of Development

Responsibilities: financial development including annual gift program, planned giving and fundraising for special programs; promotion of AACS/Institute within and beyond our supporting community.
Qualifications: good communication skills, financial awareness, dedication to Christian higher education.

Send inquiries to:

Dr. R. VanderVennen, Exec. Dir.
AACS, 229 College Street, Toronto, ON M5T 1R4
(416) 979-2331

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in the H.D.C.H. auditorium

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Special student and family rates
Tickets available at the door

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Calvinist Contact is looking for men and women over the age of 65 who have time on their hands to promote Calvinist Contact and to go after new subscribers. We want to transform senior citizens into Subscription Agents.

For every new paid subscription, the Agent will receive $4.00. For a two-year subscription the Agent will receive $7.00. One Agent will work in each community to make the project worthwhile for them.

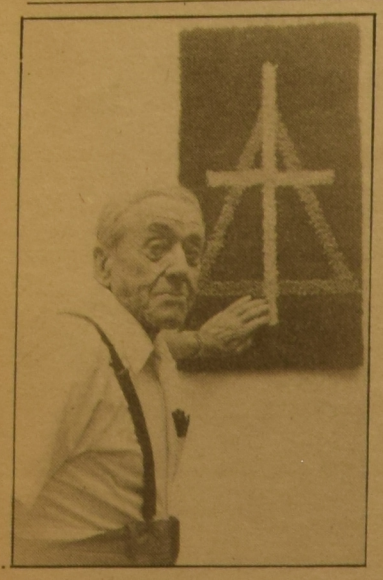
Regular circulation newsletters will go out to the Agents to help them in their promotion of the paper. They will be kept up-to-date with forthcoming articles and features that will appear in the paper. Their photographs will appear in Calvinist Contact as being part of the "team of retirees."

We are looking for men and women across Canada and the United States with "time on their hands." If you would like to join the promotional team of Calvinist Contact, fill in the coupon and mail it to: Agents, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

I would like to promote Calvinist Contact in my area.
Count me in
as a Subscription Agent for _____
(city, town, village)
Name: _____
Address: _____
_____ Code: _____

( ) Please send me the details so that I can get to work.

Events



Makes CRC emblems

Residents at Shalom Manor in Grimsby, Ontario are kept busy with a variety or programs. Mr. G. Stoffelson, shown here, transforms the Christian Reformed Church emblem into a colourful wall hanging. Mr. Stoffelson says he will gladly make more of the emblem wall hangings for churches at a cost of $30 each. They can be ordered through Shalom Manor, 112 Bartlett Ave., Grimsby, ON L3M 4N5

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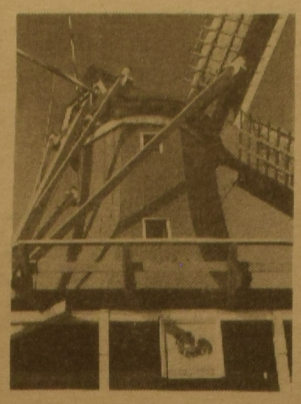
- Albert van der Heide



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a vanderheide publication

hollandia news
a vanderheide publication

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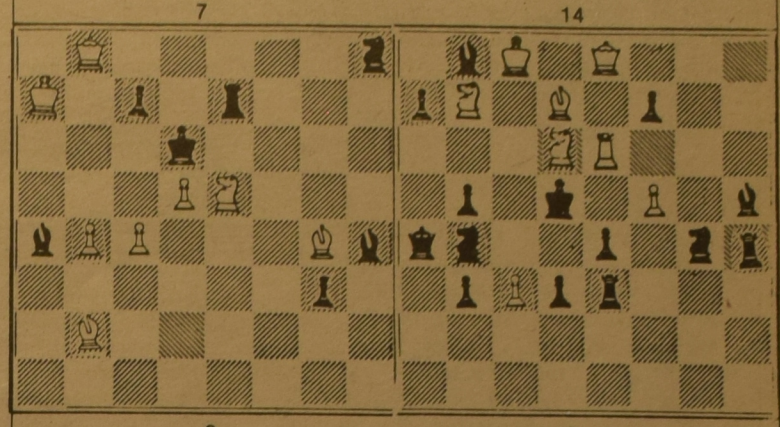
#906
C. Slagmolen,
Holland, 1973

#907
H.H. Kamstra
Holland, 1971



7 14

8 8

3-mover 3 pts. 2-mover 2 pts.

NOTES

1. The three-mover by Slagmolen is identical to the July Series #882 with all the pieces on the board (we hope). Please indicate the key, threat, if any, and all variations.
2. The second Dutch problem features all the black pieces and all the black Pawns but two. White is so bottled-up, he may find it hard to find even one square to give mate on! Please give the key (there is one) and threat, if any.
3. The deadline for the February problems #904-907 is March 20 (Ontario), March 30 (British Columbia) and all others March 25, postmarked.

CALENDAR of EVENTS

Feb. 19	Georgetown annual bazaar, in the Holy Cross Church auditorium, Maple Ave., Georgetown, Ont. Proceeds for the Georgetown District Chr. School. 2 p.m. - 10:30 p.m.
Feb. 19, 26	An Inside Look at the Synod of Dort. Six session evening
Feb. 25	James Ward in concert in the Covenant Chr. Ref. Church, St. Catharines at 8:00 p.m. $3.50 per person or $10.00 per family rate. Tickets sold at Beacon Chr. High School, St. Catharines.
Feb. 26-27	Annual meeting of the Evangelical Theological Society of Canada, Canadian Theological College, Regina. After the highly successful meeting last spring in Toronto on the theme "Church Renewal in Canada Today."
Feb. 26	James Ward in concert, Smithville Christian High School, Smithville, Ont.
	John F. Schuurman presents one-man play by Charles Spurgeon entitled Eccentric Preachers, St. Catharines, Ont.
Feb. 27	James Ward on Ontario New Horizon tour.
Mar. 6	James Ward in concert, Peoples Church, Toronto, Ont.
Mar. 5, 12, 19, 16	course on one of the most significant events in Reformed church history. To be conducted by Don Sinnema, Ph.D. candidate in historical theology at the University of Toronto. $30 registration fee. Call (416) 979-2331 for registration and more information. Institute for Christian Studies, 229 College Street, Toronto, ON M5T 1R4.
Mar. 13-21	Canadian Home Bible League's multi-media tour in South-west British Columbia. Don Van Polen shares "God's World and God's Word" and his new program "All Nature Sings."
Mar.26	Organ concert given by Christian Teeuwsen on Friday, March 26, 1982 at 8:30 p.m. in the St. Thomas Anglican Church, 99 Ontario St., St. Catharines, ON
Apr. 1-3	Canadian Home Bible League banquets will be held at: April 1 - Beacon Motor Inn, Jordan Station, Ont.; April 2 - Triumph-Sheraton Hotel, Keele & 401, Toronto; April 3 - Peel, Maryborough & Drayton Community Centre, Drayton, Ont. Share and watch on a 21 foot screen "Explore Emerging Africa."
Apr. 26-28	Conference on the Spiritual and Clinical Interface in Holistic Care. Speaker Dr. Howard Clinebell, at the University of Alberta, Edmonton, Alta.
May 21	All-Ontario Young Calvinist Convention, University of Western Ontario, London, Ontario, May 21-24.
May 21-24	All Ontario Young Calvinist Convention, University of Western Ontario, London.
June 19	25th Anniversary of Knox Christian School, Bowmanville.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Feb.12	Wed.Feb.10	Fri.Feb.5-10 a.m.	Wed.Feb.3-noon
Fri.Feb.19	Wed.Feb.17	Fri.Feb.12-10a.m.	Wed.Feb.10-noon
Fri.Feb.26	Wed.Feb.24	Fri.Feb.19-a.m.	Wed.Feb.17-noon

Books

Sociology

Church and nation: Christian lifestyle needs proper focus

The Moral Majority: Right or Wrong? Robert E. Webber, Cornerstone Books, 1981; cl., 190 pp., $9.95 (USA). Reviewed by Rev. Johan D. Tangelder, Strathroy, Ont.

The Moral Majority: Right or Wrong? Norman Lear has gone as far as to associate the Moral Majority with totalitarianism and Ayatollah Khomehni. The secular media often discredit the Moral Majority; many fundamentalists, evangelicals and Reformed Christians support it.

Jerry Falwell's name has become synonymous with the Moral Majority. He hopes that in the 1980s the USA will come to appreciate once again the traditional values and moral principles which, in his opinion, have been the American way for 200 years.

Falwell is a fundamentalist Baptist preacher. Yet he claims that the Moral Majority is not a religious organization. It is political. He makes a careful distinction between his political and religious views. Because of this distinction, Falwell can be the fundamentalist preacher on the "Old Time Gospel Hour," and at the same time work together with Jews, Mormons and Catholics to restore morality to the USA.

Falwell represents a backlash against big government, moral decadence, military weakness and soft political leadership. He wants to make America great again, return the nation to the free enterprise system, patriotism, the religion of the founding fathers and a strong military defense. Webber has sympathy for Falwell's concerns. But his alternatives are considered as more consistent with the morality of civil religion than the morality of the Christian faith. And Falwell is too optimistic about human nature. "This is evident," says Webber, "in his uncritical support of the free enterprise system." Webber appears quite apprehensive about Falwell's "mighty men" theory. "This notion of a mighty man raised up to lead the nation back to morality is extremely dangerous. It smacks of Nietzsche's superman — Hitler's model for himself — or Jim Jones, or Sun Myoung Moon."

Webber doesn't only take exception to the theology of the Moral Majority but also to the theology of the World Council of Churches (WCC). He charges that the mainline church leadership has aligned itself with the left. "The leaders of the church on the left express their concern for the peoples of the world who are oppressed by economic exploitation, discrimination, and the perpetuation of injustices. They clearly charge American capitalism and the imperialistic policies of this 'oppressive and godless nation' as the major cause for these problems."

Webber doesn't agree with either the left or the right. He suggests another alternative, which he calls the "prophetic Center." This notion rejects the notion that there is a particular economic or political system that is sanctioned by Biblical teaching, and the notion that America, or any other nation, has been chosen by God to be his special people. He also rejects the liberation theologian's notion that God is working through the revolutions of history to bring about the kingdom. "The error of both the Moral Majority and the World Council of Churches is that they place too much trust in an earthly economic and political system as the structure through which they deal with these problems."

Webber's assessment of both the Moral Majority and the WCC is timely, well-documented and considerate. He gives a clear picture and evaluation of both options, and he charts his own independent course. He calls for a Christian ethic which combines private morality and social action. Reformed Christians will find the reading of this book well worth the time and effort.

Dr. Webber teaches theology at Wheaton College and was the moving force behind the Chicago Call of 1977, an historic conference calling Christians to recover the whole counsel of God.

Missions

Focus on the Muslim mission field

Unreached peoples '80: The Challenge of the Church's Unfinished Business, edited by C. Peter Wagner and Edward R. Dayton; David C. Cook Publishing Co., Weston, ON, 1980; pb., 383 pp. Reviewed by Dirk J. Hart, Grand Rapids, MI

The best way to describe this unique publishing venture is to quote an entire paragraph:

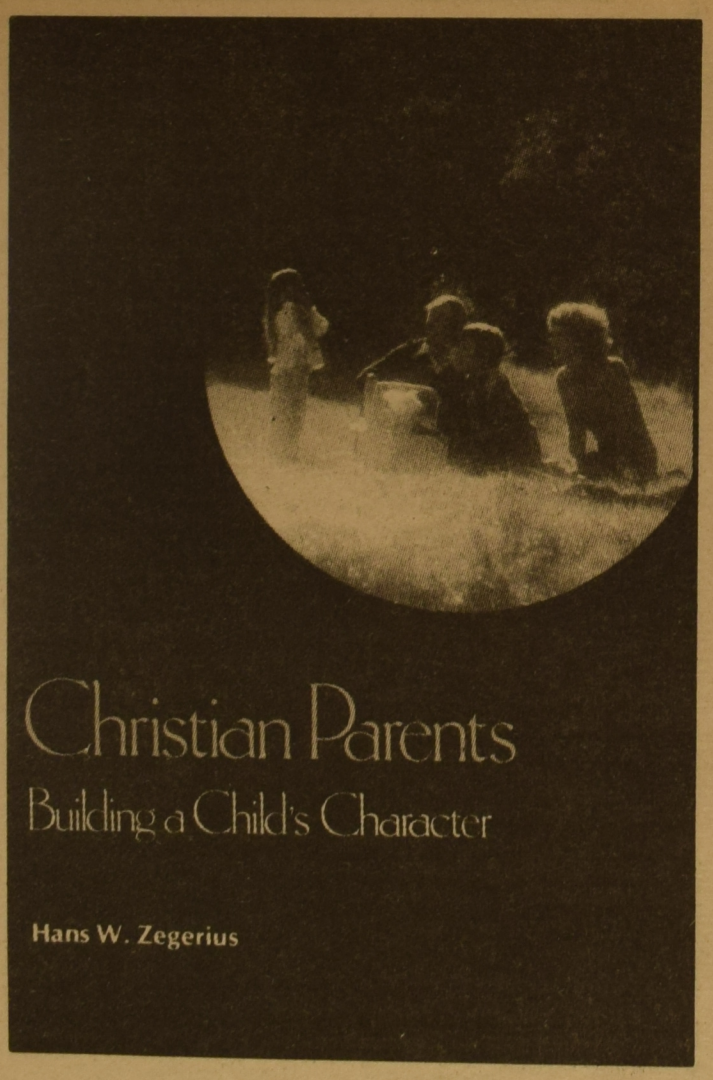
"In **Unreached Peoples '70,** Ralph D. Winter focused our attention on the fact that the world contains approximately 16,750 cultural groups and subgroups within a world population of 4.2 billion people. Among this 4.2 billion there are approximately 3 billion people who are not Christians. But 2.5 billion of these non-Christians are found in about 11,300 groups that can only be reached by cross-cultural evangelism. They are the 'hidden people.' **Unreached Peoples '79** identified and described 666 of them. This volume adds 1,316 more groups. The remaining task, therefore, is tremendous, but the prospects are exhilarating. Instead of thinking about reaching 3 billion non-Christians, we can see the missionary task of the church worldwide as planting a viable church amongst each of these 11,300 hidden groups."

This volume emphasizes Muslim peoples and contains several informative essays besides expanded descriptions of 74 Muslim people groups and a registry of 1,982 unreached peoples in five different lists. The first list indexes the people alphabetically, with the estimated percentage of those who practice Christianity and a code that indicates the overall accuracy of the data. Other lists enumerate receptivity for the gospel, principle professed religion, language and country.

Readers may fill out a form to correct or add to the information, to ask for further information on a particular group or to make comments. The whole thing is part of a continuing research project by and stored in computers at MARC (Missions Advanced Research & Communication Center) in Monrovia, California. MARC is a division of World Vision.

Future volumes will focus on Asia and urban groups.

This winter, curl up in your easy chair with a copy of C.C.



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